

THE SILENT SAGES OF OLD

Suttas from the Suttanipāta



Path Press Publications

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Aṭṭhakavagga [Sn 4]

Pārāyanavagga [Sn 5]

Muni Sutta [Sn 1:12]

Sammāparibbājaniya Sutta [Sn 2:13]

Sabhiya Sutta [Sn 3:6]



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FIRST PREFACE

This translation was made for the benefit of those who want to make the Suttanipāta a source of inspiration for their daily practice—especially those who live in the forest and want to follow in the steps of the Munis (Sages) of old. Probably only those who have fully familiarized themselves with the Suttapiṭaka in Pali will be able to make sense of some parts of it.

This translation follows the order of lines as given in the Pali text, and, to a large extent at least, the order of the main words. This has been done for two purposes. Firstly, to make it easier to read together with the Pali—one can take it line by line. Secondly, because the order of words is important for understanding the meaning—important things tend to come first. Further, the translation is intended to give renderings that are close to the root meaning of words, since this also is important for the meaning. The result is that the order of words and sentences of normal English is often changed, and also that new words have been coined.

No translation of the Suttanipāta can ever be definite. Even while translating this much, the rendering of certain words underwent change [e.g. *Dhamma*, *kappa*, *ussada*, *upeti/upaya*]. In the case of *Dhamma*, I even chose to leave it untranslated in the later Suttas. In the end, we have to return to our own private translation in accordance with the understanding we have gradually built up in practice. Then the need for a translation will come to an end and we will prefer to take it in straight from the Pali, in recitation as

well as in reflection. Nevertheless, it is useful from time to time to investigate the meaning in one's preferred thinking language.

The Translator
From a forest kuṭi in Sri Lanka,
Vassāna [June] 2017.

SECOND PREFACE

The main part of this translation was finished as a whole. It contained everything except the Sabhiya Sutta and Pārāyana. This latter portion was added without checking it with the former part. If there is any further divergence in the choice of terms or in the free style of the translation it is due to that.—Already in the first Preface the translator reserved his right to do so.

An other forest kuṭi,
Hemanta [January] 2018

ATṬHAKAVAGGA

[Sn 4]

1. KĀMA

1. *kāmaṃ kāmayamānassa
tassa ce taṃ samijjhati
addhā pītimano hoti
laddhā macco yadicchati*
2. *tassa ce kāmayānassa
chandaḍāṭassa jantuno
te kāmā parihāyanti
sallaviddhova ruppati*
3. *yo kāme parivajjeti
sappasseva paḍā siro
somaṃ visattikaṃ loke
sato samativattati*
4. *khettaṃ vatthum hiraṇṇaṃ vā
gavassaṃ dāsaporisaṃ
thiyo bandhū puthu kāme
yo naro anugijjhati*
5. *abalā naṃ balīyanti
maddantenāṃ parissayā
tato naṃ dukkhamanveti
nāvaṃ bhinnamivodakaṃ*
6. *tasmā jantu sadā sato
kāmāni parivajjaye
te pahāya tare oghaṃ
nāvaṃ sitvāva pārāgūti*

1. SENSUAL PLEASURES [766–771]

1. If when a man is lusting for a sensual pleasure
he succeeds in [getting] it,
all joyful indeed he becomes
having got what he wanted.
2. If while a person is lusting
and full of desire
those sensual pleasures fall away from him
he gets afflicted as if pierced by a barb.
3. Whoever avoids sensual pleasures
as if the head of a snake with his foot,
the sticky nature of the world
he mindfully passes over.
4. Fields and land, or gold,
cows and horses, slaves and servants,
women and relations, various sensual pleasures,
if for these a man has greed,
5. they, though being powerless, overpower him.
His surroundings crush him.
Then misery enters into him
like water into a broken boat.
6. Therefore a person always mindful
should avoid sensual pleasures.
Having abandoned them he would cross the flood
like one who has gone to the far shore after bailing out the boat.

2. GUHAṬṬHAKA

1. *satto guhāyaṃ bahunābhichanno
tiṭṭhaṃ naro mohanasmim pagāḷho
dūre vivekā hi tathāvidho so
kāma hi loka na hi suppahāyā*
2. *icchānidānā bhavasātabaddhā
te duppamuñcā na hi aññamokkhā
pacchā pure vāpi apekkhamānā
ime va kāme purime va jappaṃ*
3. *kāmesu giddhā pasutā pamūḷhā
avadāniyā te visame nivīṭṭhā
dukkhūpanītā paridevayanti
kiṃsū bhavissāma ito cutāse*
4. *tasmā hi sikkhetha idheva jantu
yaṃ kiñci jaññā visamanti loka
na tassa hetū visamaṃ careyya
appañhidaṃ jīvitamāhu dhīrā*
5. *passāmi loka pariphandamānaṃ
pajaṃ imaraṃ taṇhagataṃ bhavesu
hīnā narā maccumukhe lapanti
avītataṇhāse bhavābhavesu*
6. *mamāyite passatha phandamāne
maccheva appodake khīṇasote
etampi disvā amamo careyya
bhavesu āsattimakubbamāno*

2. THE OCTAD ON THE CAVE [772–779]

1. Imprisoned in a cave, covered over by much,
the man stands who is immersed in delusion.
Such a one is far indeed from seclusion
for sensual pleasures in the world are not easy to abandon.
2. Tied down to want, bound to the pleasure of existing,
they are hard to free, not freeable by others.
Now looking behind, now looking ahead,
they hanker now after these, now after the former pleasures.
3. Greedy, engrossed, infatuated with pleasures
they are incorrigible,¹ entered upon an uneven path.
Brought into misery they lament:
“What shall we become when we fall away from this.”
4. Therefore a person should train himself in this way:
whatever he would come to know as uneven in the world
not for the sake of that should he practice unevenly;
for short indeed is this life, the wise say.
5. I see in the world the trembling humankind
involved with craving for repeated existences,
poor people who wail in the face of death
not freed of craving for various existences.
6. See how they tremble in what they made “mine”
like fish in a pool after the flow has ceased.
Having seen that one should live without ‘mine-making’
not forming attachment for existences.

7. *ubhosu antesu vineyya chandariṃ
phassaṃ pariññāya anānugiddho
yadattagarahī tadakubbamāno
na lippatī diṭṭhasutesu dhīro*
8. *saññaṃ pariññā vitareyya oghaṃ
pariggahesu muni nopalitto
abbūlhasallo caramappamatto
nāsimṣatī lokamimaṃ parañcāti*

7. Dispelling desire for both extremes,
fully understanding contact, without becoming greedy,
not doing that for which he would blame himself,
a wise man does not get stuck in the seen and the heard.
8. Fully understanding perception he would cross the flood,
the Muni who is not stuck in possessions.
With the barb pulled out, practising diligently
he does not long for this world or the other.

3. DUṬṬHAṬṬHAKA

1. *vadanti ve duṭṭhamanāpi eke
athopi ve saccamanā vadanti
vādañca jātaraṃ muni no upeti
tasmā muni natthi khilo kuhiñci*
2. *sakañhi diṭṭhiṃ kathamaccayeyya
chandānunito ruciyā nivīṭṭho
sayaraṃ samattāni pakubbamāno
yathā hi jāneyya tathā vadeyya*
3. *yo attano sīlavatāni jantu
anānupuṭṭhova paresa pāvā
anariyadhammaṃ kusalā tamāhu
yo ātumānaṃ sayameva pāvā*
4. *santo ca bhikkhu abhinibbutatto
itihanti sīlesu akatthamāno
tamariyadhammaṃ kusalā vadanti
yassussadā natthi kuhiñci loke*
5. *pakappitā saṅkhatā yassa dhammā
purakkhatā santi avīvadātā
yadattani passati ānisaṃsaṃ
taṃ nissito kuppapaṭiccasantiṃ*
6. *diṭṭhīnivesā na hi svātivattā
dhammesu niccheyya samuggahītaṃ
tasmā naro tesu nivesanesu
nirassatī ādiyati ca dhammaṃ*

3. THE OCTAD ON THE CORRUPT [780–787]

1. Though some will speak with a corrupt mind
some others will speak with an honest mind.
But the debate thus arisen the Muni does not engage in,
therefore, for the Muni there is no barrenness anywhere.
2. How could one go beyond one's own view
if one is led by desire and preoccupied with one's likes?
Making one's own assumptions
as one knows so would one speak.
3. The person who tells his own virtue and practice
to others even if unasked for,
skillful ones will call "one of ignoble nature"—
the one who by himself declares himself.
4. But the calm monk, cool in his heart,
not boasting "Thus am I" regarding virtues,
skillful ones will call "one of noble nature"—
the one for whom there are no prominences.²
5. He whose ideas are formed, constructed,
and preferred, not having become purified,
whatever he sees as an advantage in himself
he relies on that—a peace dependent on the shakeable.
6. View-resorts are not easily overcome
assumed³ after evaluation of ideas.
Therefore a man among those resorts
will reject an idea as he takes hold of another.

7. *dhonassa hi natthi kuhiñci loke
pakappitā diṭṭhi bhavābhavesu
māyañca mānañca pahāya dhono
sa kena gaccheyya anūpayo so*
8. *upayo hi dhammesu upeti vādaṃ
anūpayam̐ kena kathaṃ vadeyya
attā nirattā na hi tassa atthi
adhosi so diṭṭhimidheva sabbanti*

7. For the cleansed one there is nowhere in the world
a formed view about various existences.
Having abandoned deceit and conceit, being cleansed,
by what would he go? He is not an approacher.
8. The one who approaches engages in debate regarding ideas—
the non approacher by what, how, could you tell him?⁴
Taking up or rejecting—such things are not for him.
He has shaken off all views here itself.

4. SUDDHAṬṬHAKA

1. *passāmi suddhaṃ paramaṃ arogaṃ
diṭṭhena saṃsuddhi narassa hoti
evābhijānaṃ paramanti ñatvā
suddhānupassīti pacceṭi ñāṇaṃ*
2. *diṭṭhena ce suddhi narassa hoti
ñāṇena vā so pajahāti dukkhaṃ
aññena so sujjhati sopadhiko
diṭṭhi hi naṃ pāva tathā vadānaṃ*
3. *na brāhmaṇo aññato suddhimāha
diṭṭhe sute sīlavate mute vā
puñṇe ca pāpe ca anūpalitto
attañjaho nayidha pakubbamāno*
4. *purimaṃ pahāya aparaṃ sitāse
ejānugā te na taranti saṅgaṃ
te uggahāyanti nirassajanti
kapīva sākhaṃ pamuñcaṃ gahāyaṃ*
5. *sayam samāddāya vatāni jantu
uccāvacaṃ gacchati saññasatto
vidvā ca vedehi samecca dhammaṃ
na uccāvacaṃ gacchati bhūripaṇṇo*
6. *sa sabbadhammesu visenibhūto
yaṃ kiñci diṭṭhaṃ va sutam mutam vā
tameva dassim vivaṭam carantaṃ
kenīdha lokasmi vikappayeyya*

4. THE OCTAD ON THE PURE [788–795]

1. “I see the pure, the highest, the disease free.
From the seen a man’s purity comes.”
Understanding this, having known it as the highest,
he refers to knowledge through seeing the pure.⁵
2. If from the seen a man’s purity comes
or through knowledge he abandons suffering,
then he is purified by something other, being with appendages.
His view betrays him as he speaks like that.
3. The Brāhmaṇa does not speak of purity through something other,
the seen, the heard, the thought, or virtue and practice.
In both good and evil he remains unstuck,
letting go of what was taken up he does not make up anything.
4. Leaving the former, attached to the next,
they are always on the move and do not cross attachment.
They keep taking up and rejecting
like a monkey leaving the old branch as it takes hold of a new one.
5. A person by himself undertaking various practices
goes high and low, attached to perceptions.
But the knowing one who through knowledge has understood the Dhamma
does not go high and low, being of broad wisdom.
6. Unopposed to all things he has become
whether those seen and heard or those thought about.
The one seeing just that, faring openly,
by what in the world could you make him out?

7. *na kappayanti na purekkharonti
accantasuddhīti na te vadanti
āḍānaganthan̄ gathitaṁ visajja
āsaṁ na kubbanti kuhiñci loke*
8. *sīmātigo brāhmaṇo tassa natthi
ñatvā va disvā va samuggahitaṁ
na rāgarāgi na virāgaratto
tassidha natthi paramuggahitanti*

7. They do not make up, they do not prefer,
“This is the highest purity” they do not say.
Having undone the tied knot of holding,
they do not form a desire for anything in the world.
8. The Brāhmaṇa has gone beyond limits, for him there is not
anything that could be grasped through knowing and seeing.
He does not attach to attachment, and is not attached to detachment.
For him there is nothing grasped as the highest.

5. PARAMATṬHAKA

1. *paramanti diṭṭhīsu paribbasāno
yaduttari kurute jantu loke
hīnāti aññe tato sabbamāha
tasmā vivādāni avītivatto*
2. *yadattanī passati ānisaṃsaṃ
diṭṭhe sute sīlavate mute vā
tadeva so tattha samuggahāya
nihīnato passati sabbamaññaṃ*
3. *taṃ vāpi ganthaṃ kusalā vadanti
yaṃ nissito passati hīnamaññaṃ
tasmā hi diṭṭhaṃ va suttaṃ mutaṃ vā
sīlabbatāṃ bhikkhu na nissayeyya*
4. *diṭṭhimpi lokasmiṃ na kappayeyya
ñāṇena vā sīlavatena vāpi
samoti attānāmanūpaneyya
hīno na maññetha visesī vāpi*
5. *attaṃ pahāya anupādiyāno
ñāṇepi so nissayaṃ no karoti
sa ve viyattesu na vaggasārī
diṭṭhimpi so na pacceti kiñci*
6. *yassūbhayante paṇidhīdha natthi
bhavābhavāya idha vā huraṃ vā
nivesanā tassa na santi keci
dhammesu niccheyya samuggahītaṃ*

5. THE OCTAD ON THE HIGHEST [796–803]

1. “It is the highest”—if a person thus abides in views,
then whatever it is he takes as the best
in comparison with that he will call all others inferior.
Therefore he has not passed beyond disputes.
2. Whatever he sees as an advantage in himself
in regard to the seen, the heard, the thought, or virtue and practice,
taking hold of just that in that regard
he sees all others as inferiors.⁶
3. But just that is a knot, skillful ones say,
dependent upon which he sees another as inferior.
Therefore upon the seen, the heard, or the thought
or upon virtue and practice a monk should not rely.
4. No view at all should he form in the world
whether through knowledge or through virtue and practice.
He should not refer to himself as equal,
nor think of himself as inferior or superior.
5. Giving up the taken-up, not taking anything up,
even on knowledge he makes no reliance.
He does not take sides among the disunited,
for he does not relate to any view.
6. He who towards both ends has no inclination,
which would lead to any sort of existence here or yonder,
for him there are no resorts
assumed after evaluations of ideas.

7. *tassīdha diṭṭhe va sute mute vā
pakappitā natthi añṇūpi saññā
taṃ brāhmaṇaṃ diṭṭhimaṇādiyānaṃ
kenīdha lokasmiṃ vikappayeyya*
8. *na kappayanti na purekkharonti
dhammāpi tesam na paṭicchitāse
na brāhmaṇo silavatena neyyo
pāraṅgato na pacceṭi tāḍi*

7. For him regarding the seen, the heard or the thought
not the slightest notion has been made up.
That Brāhmaṇa who does not take up a view
by what in the world could you make him out?
8. They do not make up, they do not prefer,
even 'ideals' are not accepted by them.
The Brāhmaṇa is not to be traced through virtue and practice,
gone to the far shore he does not relate, being such.

6. JARĀ

1. *appaṃ vata jīvitaṃ idaṃ
oraṃ vassasatāpi miyyati
yo cepi aticca jīvati
atha kho so jarasāpi miyyati*
2. *socanti janā mamāyite
na hi santi niccā pariggahā
vinābhāvasantamevidaṃ
iti disvā nāgāramāvase*
3. *maraṇenapi taṃ pahīyati
yaṃ puriso mamayidanti maññati
etampi viditvā paṇḍito
na mamattāya nametha māmako*
4. *supinena yathāpi saṅgataṃ
paṭibuddho puriso na passati
evampi piyāyitaṃ janaṃ
petāṃ kālaṅkataṃ na passati*
5. *diṭṭhāpi sutāpi te janā
yesaṃ nāmamidaṃ pavuccati
nāmamevāvasissati
akkheyyaṃ petassa jantuno*
6. *sokapparidevamaccharaṃ
na jahanti giddhā mamāyite
tasmā munayo pariggahaṃ
hitvā acarimsu khemadassino*

6. OLD AGE [804–813]

1. Short indeed is this life,
within one hundred years one dies.
Even if anyone should live longer,
then he is bound to die of decay.
2. People grieve for the things they call 'mine'
for no possessions are permanent.
"It always ends in separation"—
seeing this one should not live in a house.
3. At death that all gets abandoned
what a man thinks of as "This is mine."
Having known this too, being wise,
my follower would not incline to make things 'mine'.
4. Just as what has come together in a dream
no longer is seen when a man wakes up,
so too when a loved person
is dead and gone one does not see him.
5. Seen and heard are those people
of whom such-and-such a name is spoken.
Only the name remains
to be told of the person who is gone.
6. Sorrow, lamentation and avarice
they do not give up who are greedy for things called 'mine'.
Therefore the Munis gave up possessions
and fared along seeing where safety lies.

7. *patilīnacarassa bhikkhuno
bhajamānassa vivittamāsanarū
sāmaggiyamāhu tassa tarū
yo attānarū bhavane na dassaye*
8. *sabbattha muni anissito
na piyarū kubbati nopi appiyarū
tasmīn paridevamacchararū
paṇṇe vāri yathā na limpati*
9. *udabindu yathāpi pokkhare
padume vāri yathā na limpati
evam muni nopalippati
yadidarū dīṭṭhasutarū mutesu vā*
10. *dhono na hi tena maññati
yadidarū dīṭṭhasutarū mutesu vā
nāññena visuddhimicchati
na hi so rajjati no virajjatīti*

7. Of the monk who fares withdrawn
and resorts to a secluded seat
they say it agrees with his heart
not to show himself in an abode.
8. Everywhere the Muni is independent
and does not regard things as liked or disliked.
On him lamentation and avarice
do not stick as water does not on a lotus leaf.
9. As a water drop on a lotus leaf
does not stick or as water on a lotus flower,
so the Muni does not get stuck
in whatever is seen, heard, or thought.
10. The cleansed one does not conceive of a 'that-by-which'
in regard to anything seen, heard, or thought.
He does not aspire to purity through what is other.
Neither does he get attached nor does he [strive] to get detached.

7. TISSAMETTEYYA

1. *methunamanuyuttassa (iccāyasmā tisso metteyyo)*
vighātaṃ brūhi mārisa
sutvāna tava sāsanaṃ
viveke sikkhissāmase
2. *methunamanuyuttassa (metteyyāti bhagavā)*
mussatevāpi sāsanaṃ
micchā ca paṭipajjati
etaṃ tasmaṃ anāriyaṃ
3. *eko pubbe caritvāna*
methunaṃ yo nisevati
yānaṃ bhantaṃva taṃ loke
hīnamāhu puthujjanaṃ
4. *yaso kitti ca yā pubbe*
hāyatevāpi tassa sā
etampi disvā sikkhetha
methunaṃ vippahātave
5. *saṅkappehi pareto so*
kapaṇo viya jhāyati
sutvā paresaṃ nigghosaṃ
maṅku hoti tathāvidho
6. *atha satthāni kurute*
paravādehi codito
esa khvassa mahāgedho
mosavajjaṃ pagāhati

7. TISSA METTEYA [814–823]

1. *If one were to engage in sexual intercourse,
tell us, Sir, about the misfortune one gets into.
Having heard your teaching
we will train in solitude.*
2. The one engages in sexual intercourse
forgets about the teachings,
and he takes a wrong course—
that is an ignoble trait in him.
3. The one who first fared alone
and then engages in sexual intercourse
is like a swaying chariot, as in the world
they say, a low ordinary man.
4. The reputation and praise he had before
that falls away from him.
Seeing this too one should train oneself
to well abandon sexuality.
5. Overcome by thoughts
he broods like a destitute.
Hearing what others are saying
he becomes worried.
6. Then he starts making weapons
[in defence] when blamed by others.
And that is his big blunder:
he plunges into falsehood.

7. *paṇḍitoti samaññāto
ekacariyaṃ adhiṭṭhito
athāpi methune yutto
mandova parikissati*
8. *etamādinavaṃ ñatvā
muni pubbāpare idha
ekacariyaṃ dalhaṃ kayirā
na nisevetha methunaṃ*
9. *vivekaññeva sikkhetha
etaṃ ariyānamuttamaṃ
na tena seṭṭho maññetha
sa ve nibbānasantike*
10. *rittassa munino carato
kāmesu anapekkhino
oghaṭiṇṇassa pihayanti
kāmesu gadhitā pajāti*

7. Whereas he was considered a wise man
while he was devoted to solitude,
now that he engages in sexual intercourse
he gets pushed around like a fool.
8. Knowing the danger involved in this,
initially as well as later, the Muni
should make firm his solitary life
and not indulge in sexual intercourse.
9. He should train only for seclusion
for that is highest for Noble ones.
By that he should not conceive he is best.
He truly is close to Nibbāna.
10. The Muni faring released
unconcerned for sensual pleasures,
crossed over the flood, those people
envy who still are entangled in pleasures.

8. PASŪRA

1. *idheva suddhī iti vādayanti
nāññesu dhammesu visuddhimāhu
yaṃ nissitā tattha subhaṃ vadānā
paccekasaccesu puthū nivīṭṭhā*
2. *te vādakāmā parisāṃ vigayha
bālaṃ dahantī mithu aññamaññaṃ
vadanti te aññasitā kathojjaṃ
pasaṃsakāmā kusalā vadānā*
3. *yutto kathāyaṃ parisāya majjhe
pasaṃsamicchaṃ vinighāti hoti
apāhata smim̐ pana maṇku hoti
nindāya so kuppati randhamesī*
4. *yamassa vādaṃ parihīnamāhu
apāhataṃ pañhavimaṃsakāse
paridevati socati hīnavādo
upaccagā manti anutthunāti*
5. *ete vivādā samaṇesu jātā
etesu ugghāti nighāti hoti
etampi disvā virame kathojjaṃ
na haññadatthatthi pasaṃsalābhā*
6. *pasaṃsito vā pana tattha hoti
akkhāya vādaṃ parisāya majjhe
so hassatī unnamatī ca tena
pappuyya tamatthaṃ yathā mano ahu*

8. PASŪRA [824–834]

1. “Only here there is purity” they say,
in regard to other teachings they do not speak of purity.
In what they are depending upon, there they speak of ‘beauty’.
In separate truths they are individually entrenched.
2. Wanting to debate they plunge into the assembly
and hold each other to be fools mutually.
Depending upon others they put forth their arguments.
Desirous of praise they claim to be experts.
3. Engaged in dispute in the midst of the assembly
wanting praise he becomes anxious.
When being refuted he becomes depressed.
When blamed he gets irritated and looks for a flaw.
4. Due to the fact that they say his view is inferior
and refuted, those who are judging the questions,
he laments and grieves, being the loser,
and he wails “They went beyond me!”
5. Such are the disputes arisen among recluses.
In these there are elation and depression.
Seeing this one should avoid argumentation,
for there is no other benefit than the gain of praise herein.
6. If he gets praise there, however,
having spoken his word in the midst of the assembly,
he laughs and gets elated due to it
having achieved the purpose his mind was set upon.

7. *yā unnatī sāssa vighātabhūmi
mānātimānaṃ vadate panaeso
etampi disvā na vivādayetha
na hi tena suddhiṃ kusalā vadanti*
8. *sūro yathā rājakhādāya puṭṭho
abhigajjameti paṭisūramicchaṃ
yeneva so tena palehi sūra
pubbeva natthi yadidaṃ yudhāya*
9. *ye diṭṭhimuggayha vivādayanti
idameva saccanti ca vādayanti
te tvaṃ vadassū na hi tedha atthi
vādamhi jāte paṭisenikattā*
10. *visenikatvā pana ye caranti
diṭṭhīhi diṭṭhiṃ avirujjhamānā
tesu tvaṃ kiṃ labhetho pasūra
yesīdha natthi paramuggahitaṃ*
11. *atha tvaṃ pavitakkamāgamā
manasā diṭṭhigatāni cintayanto
dhonena yugaṃ samāgamā
na hi tvaṃ sakkhasi sampayātaveti*

7. But that elation is a source of trouble for him,
for it makes him talk out of conceit and arrogance.
Having seen this too one should not dispute,
for the skillful ones say there is no purity through that.
8. Like a hero fed on royal food
goes challengingly forth looking for a rival,
you run to him, hero!
For right in front of you there is naught to battle with.
9. To those who pick up a view and quarrel
and say “This alone is the truth”,
you should speak; for here you won’t find
anyone to oppose you when a dispute has arisen.
10. But those who fare along freed from opposition
without countering views with views,
among them what will you get, Pasūra,
those for whom there is nothing grasped as the highest?
11. You came along in speculation
thinking out view-issues in your mind.
You came face to face with the cleansed one,
you won’t be able to sort yourself out.

9. MĀGANDIYA

1. *disvāna taṇhaṃ aratim ragañca
nāhosi chando api methunasmiṃ
kimevidaṃ muttakarīsapuṇṇaṃ
pādāpi naṃ samphusituṃ na icche*
2. *etādisaṃ ce ratanaṃ na icchasi
nāriṃ narindehi bahūhi patthitaṃ
diṭṭhigataṃ sīlavataṃ nu jīvitaṃ
bhavūpapattiñca vadesi kīdisaṃ*
3. *idaṃ vadāmīti na tassa hoti (māgandiyāti bhagavā)
dhammesu niccheyya samuggahītaṃ
passaṇca diṭṭhīsu anuggahāya
ajjhattasantiṃ pacinaṃ adassaṃ*
4. *vinicchayā yāni pakappitāni (iti māgandīyo)
te ve muni brūsi anuggahāya
ajjhattasantiṃ yametamatthaṃ
kathaṃ nu dhīrehi paveditaṃ taṃ*
5. *na diṭṭhiyā na sutiyā na ñāṇena (māgandiyāti bhagavā)
sīlabbatenāpi na suddhimāha
adiṭṭhiyā assutiyā añāṇā
asīlatā abbatā nopi tena
ete ca nissajja anuggahāya
santo anissāya bhavaṃ na jappe*

9. MĀGANDIYA [835–847]

1. On seeing Taṇhā, Arati, and Ragā
there was not any desire for sexual intercourse,
then what about this thing full of urine and excrement?
Not even with my foot would I want to touch it.
2. *If you do not want such a treasure,
a woman desired by many kings,
then what sort of view, virtue, practice, life,
and rearising in existence do you proclaim?*
3. The thought “I proclaim this” does not occur to me
regarding what is evaluated and assumed from among ideas.
But seeing, and not taking up from among views,
while investigating I saw inner peace.
4. *The evaluations that have been made,
of not assuming them, Muni, you are talking.
The “inner peace”—what this term means—
how is it being made known by the wise?*
5. Not through view, learning or knowledge,
nor through virtue and practice do I declare purity.
Even so, not without view, learning and knowledge
and also not without virtue, without practice.
Relinquishing these without taking up,
peaceful without depending, one should not yearn for existence.

6. *no ce kira diṭṭhiyā na sutiyā na ñāṇena (iti māgandiyō)
sīlabbatenāpi na suddhimāha
adiṭṭhiyā assutiyā añāṇā
asīlatā abbatā nopi tena
maññāmahaṃ momuhameva dhammaṃ
diṭṭhiyā eke paccenti suddhim*
7. *diṭṭhañca nissāya anupucchamāno (māgandiyāti bhagavā)
samuggahītesu pamohamāgā
ito ca nāddakkhi aṇumpi saññaṃ
tasmā tuvaṃ momuhato dahāsi*
8. *samo visesī uda vā nihīno
yo maññaṭī so vivadetha tena
tīsu vidhāsu avikampamāno
samo visesīti na tassa hoti*
9. *saccanti so brāhmaṇo kiṃ vadeyya
musāti vā so vivadetha kena
yasmaṃ samaṃ visamaṃ vāpi natthi
sa kena vādaṃ paṭisaṃyujeyya*
10. *okaṃ pahāya aniketasārī
gāme akubbaṃ muni santhavāni
kāmehi ritto apurakkharāno
kathaṃ na viggayha janena kayirā*
11. *yehi vivitto vicareyya loke
na tāni uggayha vadeyya nāgo
jalambujaṃ kaṇḍakavārījaṃ yathā
jalena paṇkena canūpalittaṃ
evaṃ muni santivādo agiddho
kāme ca loke ca anūpalitto*

6. *If you do not through view, learning or knowledge
declare purity, and also not through virtue and practice—
and still not without view, learning and knowledge,
as well as not without virtue and practice—
then I think such a teaching is all confused;
since through view some refer to purity.*
7. Putting your questions dependent on view
you have come to bewilderment regarding assumptions,
but here you saw not even the slightest notion,
therefore you are holding it to be all confused.
8. “Equal, superior or inferior”—if in these terms
one thinks of oneself one might quarrel on that account.
But if one is unshaken in the three modes,
“equal-superior” ideas do not occur to him.
9. Why should the Brāhmaṇa say “this is true”?
“This is false”: with whom should he so quarrel?
The one who has no ideas of equality or inequality,
with whom in the world should he join in quarrel?
10. Leaving the house, roaming homeless,
he should not make close connections with the village.
Rid of sensual objects, not preoccupied with them,
he should not talk in a quarrelsome way with people.
11. The things in the world he should fare aloof from,
taking hold of them the great man should not speak.
Like the water-born thorny-stalked lotus
is unsoiled by water and mud,
so the Muni who speaks of peace and is not greedy
is unsoiled by sensual pleasures.

12. *na vedagū diṭṭhiyā na mutiyā
sa mānameti na hi tammayo so
na kammunā nopi sutena neyyo
anūpanīto sa nivesanesu*
13. *saññāvirattassa na santi ganthā
paññāvimuttassa na santi mohā
saññañca diṭṭhiñca ye aggahesuñ
te ghaṭṭayantā vicaranti loketi*

12. The wisdom-accomplisher does not by view or by thought
go to conceit, he is not 'made-of-that'.
He is not traceable through action or learning
he is not led to take up an abode anywhere.
13. There are no knots for him who is detached from notions,
no delusions for him who is freed through wisdom.
But those who have taken up notions and views—
they go around the world clashing with each other.

10. PURĀBEDHA

1. *kathamdassī kathamśīlo
upasantoti vuccati
taṃ me gotama pabrūhi
pucchito uttamaṃ naraṃ*
2. *vītataṇho purā bhedā (iti bhagavā)
pubbamantamanissito
vemajjhe nupasaṅkheyyo
tassa natthi purakkhataṃ*
3. *akkodhano asantāsī
avikatthī akukkuco
mantabhāṇī anuddhato
sa ve vācāyato muni*
4. *nirāsatti anāgate
atītaṃ nānusocati
vivekadassī phassesu
diṭṭhisu ca na nīyati*
5. *patilīno akuhako
apihālu amaccharī
appagabbho ajeguccho
pesuṇeyye ca no yuto*
6. *sātiyesu anassāvī
atimāne ca no yuto
saṇho ca paṭibhānavā
na saddho na virajjati*

10. BEFORE THE BREAKUP [848–861]

1. *How seeing and how conducting oneself
is one said to be 'at peace'?*
This do tell me, O Gotama,
being asked about the supreme man.
2. With craving gone before the break-up,
not leaning back on the past,
not reckonable in the middle
there is nothing put in front⁷ of him.
3. Free of anger, not given to fear,
not boastful, free of wrong-doings,
talking considerably, not agitated,
he is a Muni regarding speech.
4. He has no longing for the future,
he does not sorrow over the past.
Seeing how to stay aloof in present contacts
he is not led in among the views.
5. Keeping withdrawn, not deceitful,
not envious, not avaricious,
unobtrusive, not repulsive,
he does not engage in slander.
6. Not attracted to pleasant things,
not given to arrogance,
he is gentle and resourceful,
not going by faith and not trying to get detached.

7. *lābhakamyā na sikkhati
alābhe ca na kuppati
aviruddho ca taṇhāya
rasesu nānugijjhati*
8. *upekkhako sadā sato
na loke maññate samaṇ
na vīsesī na nīceyyo
tassa no santi ussadā*
9. *yassa nissayatā natthi
ñatvā dhammaṇ anissito
bhavāya vibhavāya vā
taṇhā yassa na vijjati*
10. *taṇ brūmi upasantoti
kāmesu anapekkhinaṇ
ganthā tassa na vijjanti
atarī so vīsattikaṇ*
11. *na tassa puttā pasavo
khettaṇ vatthuṇca vijjati
attaṇ vāpi nirattaṇ vā
na tasmim upalabbhati*
12. *yena naṇ vajjuṇ puthujjanā
atho samaṇabrāhmaṇā
taṇ tassa apurakkhataṇ
tasmā vādesu nejati*
13. *vītagedho amaccharī
na ussesu vadate muni
na samesu na omesu
kappaṇ neti akappiyo*

7. Out of desire for gains he does not train himself
and does not get upset at not gaining.
He does not get opposed due to craving,
and is not greedy for tastes.
8. Equanimous and ever mindful,
he does not think of anyone as his equal,
nor of himself as superior or inferior—
he has no prominences.
9. He for whom there is nothing to depend upon,
having known the nature of things independently,
and for whom neither for being nor for unbeing
there is found any craving—
10. him I call the peaceful one,
the one without concern for sensual pleasures.
For him there are no knots,
for he has crossed the viscosity.
11. For him neither sons nor cattle
nor fields and land are to be found.
The assumed and the rejected
also these are not to be found in him.
12. That by which they might tell him, the common people
or else the recluses and brahmins,
that is not paid attention* to by him.
Therefore he is not shaken by what they say.
13. Being free of greed and avarice
the Muni does not speak of himself
in terms of superiority, equality or inferiority,
he does not enter into what can be classed, he is not classifiable.

14. *yassa loke sakam natthi*
asatā ca na socati
dhammesu ca na gacchati
sa ve santoti vuccatīti

14. He for whom nothing in the world is his own
and who does not grieve at the absence
and does not go around in ideas—
he is truly said to be “at peace”.

11. KALAHAVIVĀDA

1. *kutopahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
kutopahūtā te tadingha brūhi*
2. *piyappahūtā kalahā vivādā
paridevasokā sahamaccharā ca
mānātimānā sahapesuṇā ca
maccherayuttā kalahā vivādā
vivādajātesu ca pesuṇāni*
3. *piyā su lokasmiṃ kutonidānā
ye vāpi lobhā vicaranti loke
āsā ca niṭṭhā ca kutonidānā
ye samparāyāya narassa honti*
4. *chandānidānāni piyāni loke
ye cāpi lobhā vicaranti loke
āsā ca niṭṭhā ca itonidānā
ye samparāyāya narassa honti*
5. *chando nu lokasmiṃ kutonidāno
vinicchayā vāpi kutopahūtā
kodho mosavajjaṇca kathamkathā ca
ye vāpi dhammā samaṇena vuttā*
6. *sātaṃ asātanti yamāhu loke
tamūpanissāya pahoti chando
rūpesu disvā vibhavaṃ bhavaṇca
vinicchayaṃ kubbatī jantu loke*

11. QUARRELS AND DISPUTES [862–877]

1. *From where arise quarrels and disputes,
lamentation and sorrow together with avarice,
conceit and arrogance together with slander?
From where are they arisen? Please tell me that.*
2. *From things held dear arise quarrels and disputes,
lamentation and sorrow, together with avarice,
conceit and arrogance, together with slander.
Conjoined with avarice are quarrels and dispute,
and among those engaged in dispute there are slanders.*
3. *Originated from what are things held dear in the world,
and whatever greeds roam over the world?
Originated from what are hopes and aims
which shape a man's future destiny?*
4. *Originated from desire are hopes and aims,
and whatever greeds roam over the world.
Originated from this are hopes and aims
which shape a man's future destiny.*
5. *Originated from what is desire in the world?
Evaluations also, from where have they arisen?
Anger, falsehood and doubt, of these too [I ask],
as well as the teachings proclaimed by the Samaṇa.*
6. *“The pleasant and the unpleasant”—as they say in the world,
in dependence upon these desire arises.
Seeing increase and decrease in things
a person makes evaluation in the world.*

7. *kodho mosavajjañca kathamkathā ca
etepi dhammā dvayameva sante
kathamkathī ñāṇapathāya sikkhe
ñatvā pavuttā samaṇena dhammā*
8. *sātaṃ asātañca kutonidānā
kismiṃ asante na bhavanti hete
vibhavaṃ bhavañcāpi yametamatthaṃ
etaṃ me pabrūhi yatonidānaṃ*
9. *phassanidānaṃ sātaṃ asātaṃ
phasse asante na bhavanti hete
vibhavaṃ bhavañcāpi yametamatthaṃ
etaṃ te pabrūmi itonidānaṃ*
10. *phasso nu lokasmiṃ kutonidāno
pariggahā cāpi kutopahūtā
kismiṃ asante na mamattamatthi
kismiṃ vibhūte na phusanti phassā*
11. *nāmañca rūpañca paṭicca phasso
icchānidānāni pariggahāni
icchāyasantyā na mamattamatthi
rūpe vibhūte na phusanti phassā*
12. *kathaṃ sametassa vibhoti rūpaṃ
sukhaṃ dukhañcāpi kathaṃ vibhoti
etaṃ me pabrūhi yathā vibhoti
taṃ jāniyāmāti me mano ahu*
13. *na saññasaññī na visaññasaññī
nopi asaññī na vibhūtasaññī
evaṃ sametassa vibhoti rūpaṃ
saññānidānā hi papañcasanikhā*

7. Anger, falsehood and doubt
these things too are when there is a duality.
A doubter should train in the path to knowledge,
through knowledge the teachings have been proclaimed by the Sāmaṇa.
8. *The pleasant and the unpleasant have their origin where?*
When what is not, do they not come to be?
And 'increase and decrease'—the matter so called,
tell me that too, from where it originates.
9. Originated from contact there are the pleasant and unpleasant.
When contact is not, these do not come to be.
And 'increase and decrease'—the matter so called,
I tell you that too: it originates from this.
10. *Contact in the world has its origin where?*
And also possessions, from where do they arise?
When what is not, is there no 'mineness'?
When what has disappeared, do contacts not contact?
11. Dependent on name and matter there is contact.
Possessions have their origin in wanting.
When wanting is not, there is no 'mineness'.
When matter has disappeared, contacts do not contact.
12. *For one endowed in what manner does matter disappear?*
Ease and unease, how do they disappear?
Tell me that: how it all disappears
"we would like to know that"—the thought came to me.
13. Not perceiving perception, not perceiving an abnormal perception,
not non-perceiving, not perceiving the disappeared.
For one endowed in this manner, matter disappears,
for tied up with perception is expanse and name.⁹

14. *yaṃ taṃ apucchimha akittayī no
aññaṃ taṃ pucchāma tadingha brūhi
ettāvataggaṃ nu vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
udāhu aññaṃpi vadanti etto*
15. *ettāvataggampi vadanti heke
yakkhassa suddhiṃ idha paṇḍitāse
tesaṃ paneke samayaṃ vadanti
anupādisese kusalā vadānā*
16. *ete ca ñatvā upanissitāti
ñatvā munī nissaye so vimaṃsī
ñatvā vimutto na vivādameti
bhavābhavāya na sameti dhīroti*

14. *That which we asked you, you have made clear.
We ask you another thing, please tell us that.
Is it to that extent that some wise men here
speak of the purity of the spirit?
Or do they speak of something other than this?*
15. To that extent too some wise men here
speak of the purity of the spirit.
But then some others speak of an annihilation,
speaking like masters on the 'without remainder'.
16. Having known these as "they are dependent"
the Muni knowingly investigates into the dependency.
Knowingly, he is freed and does not enter into dispute.
The wise one does not intend for existence or non-existence.¹⁰

12. CŪḶAVIYŪHA

1. *sakaṃsakaṃdiṭṭhiparibbasānā
viggayha nānā kusalā vadanti
yo evaṃ jānāti sa vedi dhammaṃ
idaṃ paṭikkosamakevalī so*
2. *evampi viggayha vivādayanti
bālo paro akkusaloṭi cāhu
sacco nu vādo katamo imesaṃ
sabbeva hīme kusalā vadānā*
3. *parassa ce dhammamanānujānaṃ
bālo mako hoti nihinapaṇṇo
sabbeva bālā sunihinapaṇṇā
sabbevime diṭṭhiparibbasānā*
4. *sandiṭṭhiyā ceva na vīvadātā
saṃsuddhapaṇṇā kusalā mutimā
na tesāṃ koci parihinapaṇṇo
diṭṭhi hi tesampi tathā samattā*
5. *na vāhametaṃ tathiyanti brūmi
yamāhu bālā mithu aññamaññaṃ
sakaṃ sakaṃ diṭṭhimakaṃsu saccaṃ
tasmā hi bāloṭi paraṃ dahanti*
6. *yamāhu saccaṃ tathiyanti eke
tamāhu aññe tucchaṃ musāti
evampi vigayha vivādayanti
kasmā na ekaṃ samaṇā vadanti*

12. SMALL DISCOURSE ON DEPLOYMENT [878–894]

1. *Each abiding by his own view,
quarrelling the skillful say different things:
“He who knows thus has understood the teaching,
rejecting this one is imperfect.”*
2. *Thus quarrelling, they dispute
and they say “the other is an unskillful fool”.
The true speech is which one among them,
for all these are claiming to be skillful?*
3. *If by not approving another’s teaching
one is a stupid fool inferior in intelligence,
then all are fools of very inferior intelligence
for all of these are abiding by views.*
4. *But if by their own view they are cleansed,
purified in wisdom, skillful and thoughtful,
then none of them is lacking in wisdom,
for that is the way their view has been assumed.*
5. *I do not say that it is true
what fools say mutually about each other.
They have each made their own view to be true;
therefore they hold another to be “a fool”.*
6. *What some call “true and real”,
of that others say “empty and false”—
in this way too they quarrel and dispute;
why do recluses not say one thing?*

7. *ekaṃ hi saccaṃ na dutiyamatthi
yasmim pajāno vivade pajānaṃ
nānā te saccāni sayam thunanti
tasmā na ekaṃ samaṇā vadanti*
8. *kasmā nu saccāni vadanti nānā
pavādiyāse kusalā vadānā
saccāni sutāni bahūni nānā
udāhu te takkamanussaranti*
9. *na heva saccāni bahūni nānā
aññatra saññāya niccāni loke
takkañca diṭṭhīsu pakappayitvā
saccaṃ musāti dvayadhammāhu*
10. *diṭṭhe sute sīlavate mute vā
ete ca nissāya vimānadassī
vinicchaye thatvā pahassamāno
bālo paro akkusaloti cāha*
11. *yeneva bāloti paraṃ dahāti
tenātumānaṃ kusaloti cāha
sayamattanā so kusalāvadāno
aññaṃ vimāneti tadeva pāva*
12. *atisāradiṭṭhiyāva so samatto
mānena matto paripuṇṇamānī
sayameva sāmaṃ manasābhisitto
diṭṭhī hi sā tassa tathā samattā*
13. *parassa ce hi vacasā nihīno
tumo sahā hoti nihīnapañño
atha ce sayam vedagū hoti dhīro
na koci bālo samaṇesu atthi*

7. One is the truth, there is no second,
about which people who understand should not quarrel.
Different are the truths they praise each for himself.
Therefore recluses do not say one thing.
8. *Why do they proclaim different truths
loud-voicedly proclaiming to be skillful?
Are there truly many different truths,
or are they going by their own thinking?*
9. The many different truths are not indeed permanent,
except by being taken so in the world.
Forming thoughts about the views
they speak in terms of the duality “true and false”.
10. The seen, the heard, the thought or virtue and practice,
dependent upon these he shows contempt.
Standing on judgement he laughs
and says: “The other is an unskillful fool!”
11. That by which he holds another to be “a fool”
by that he calls himself “skillful”.
By himself he claims himself to be skillful,
despises the other and speaks accordingly.
12. Going to excess¹¹ in his view he is ‘perfect’,
intoxicated with conceit he thinks himself to be complete.
By himself he has crowned himself in his own mind,
for that is the way his view has been assumed.
13. If through another’s word one is inferior,
then along with him one is oneself inferior in intelligence.
But if, on the other hand, by oneself one is a knower, a wise man,
then there is no fool among recluses.

14. aññam ito yābhivadanti dhammaṃ
aparaddhā suddhimakevalī te
evampi titthyā puthuso vadanti
sandiṭṭhirāgena hi tebhiraṭṭā
15. idheva suddhiṃ iti vādayanti
nāññesu dhammesu visuddhimāhu
evampi titthyā puthuso nivīṭṭhā
sakāyane tattha daḷhaṃ vadānā
16. sakāyane vāpi daḷhaṃ vadāno
kamettha bālotaṃ paraṃ daheyya
sayamiva so medhagamāvaheyya
paraṃ vadaṃ bālamasuddhidhammaṃ
17. vinicchaye thatvā sayam pamāya
uddhaṃ sa lokasmim vivādameti
hitvāna sabbāni vinicchayāni
na medhagaṃ kubbati jantu loketi

14. "They who proclaim a teaching other than this
have failed to reach purity and are imperfect."
Thus sectarians individually speak
inflamed with passion for their view.
15. "Here alone there is purity," they say,
they do not speak of purity in other teachings.
Thus too sectarians are individually entrenched,
speaking firmly about their own system in that respect.
16. Then, in this respect,
how could one call another "a fool"?
He himself would bring conflict to himself
if he called another a fool with an impure teaching.
17. Standing on judgement, measuring by himself,
all the more he comes into dispute in the world.
But having abandoned all judgements,
a person makes no conflict in the world.

13. MAHĀVIYŪHA

1. *ye kecime diṭṭhiparibbasānā
idameva saccanti vivādayanti
sabbeva te nindamanvānayanti
atho pasaṃsampi labhanti tattha*
2. *appaṃ hi etaṃ na alaṃ samāya
duve vivādassa phalāni brūmi
etampi disvā na vivādayetha
khemābhipassaṃ avivādashūmiṃ*
3. *yā kācimā sammutiyo puthujjā
sabbāva etā na upeti vidvā
anūpayo so upayaṃ kimeyya
diṭṭhe sute khantimakubbamāno*
4. *sīluttamā saññamenāhu suddhiṃ
vataṃ samādāya upaṭṭhitāse
idheva sikkhema athassa suddhiṃ
bhavūpanitā kusalāvadānā*
5. *sace cuto sīlavatato hoti
pavedhatī kamma virādhayitvā
pajappatī patthayatī ca suddhiṃ
satthāva hīno pavasaṃ gharamhā*
6. *sīlabbataṃ vāpi pahāya sabbaṃ
kammañca sāvajjanavajjametaṃ
suddhiṃ asuddhinti apatthayāno
virato care santimanuggahāya*

13. GREAT DISCOURSE ON DEPLOYMENT [895–914]

1. All of those who abide by their views
and dispute saying “Only this is the truth”,
they all incur blame,
and praise too they get therein.
2. Little is this, not enough for appeasement:
there are two fruits of dispute, I say.
Having seen this, one should not dispute,
seeing as safety the field of non-dispute.
3. Whatever common acceptances there are
not one of these does the one who knows go close to.
The one who does not go close, how could he engage in going close,
when he shows no liking for what is seen and heard?¹²
4. Those who take virtue as the highest say that purity is from restraint
taking up an observance and devoting themselves to it:
“Just in this we should train, then there could be purity.”
Aiming at rebirth they speak as if they were skillful.
5. If one of them falls away from his virtue and practice,
he trembles having failed in his action.
He longs for and aspires to purity
like one who has lost his caravan while staying away from home.
6. But having abandoned all virtue and practice
and action, whether blameworthy or blameless,
with no aspiration regarding “the pure and the impure”,
he would live unconcerned, not grasping after peace.

7. *tamūpanissāya jigucchitaṃ vā
athavāpi diṭṭhaṃ va sutarṃ mutarṃ vā
uddharisarā suddhimanutthunanti
avītataṇhāse bhavābhavesu*
8. *patthayamānassa hi jappitāni
pavedhitaṃ vāpi pakappitesu
cutūpapāto idha yassa natthi
sa kena vedheyya kuhiṃ va jappe*
9. *yamāhu dhammaṃ paramanti eke
tameva hīnanti paṇāhu aññe
sacco nu vādo katamo imesaṃ
sabbeva hīme kusalāvadānā.*
10. *sakañhi dhammaṃ paripuṇṇamāhu
aññassa dhammaṃ pana hīnamāhu
evampi viggayha vivādayanti
sakaṃ sakaṃ sammutimāhu saccaṃ*
11. *parassa ce vambhayitena hīno
na koci dhammesu visesi assa
puthū hi aññassa vadanti dhammaṃ
nihīnato samhi daḷhaṃ vadānā*
12. *saddhammapūjāpi nesaṃ tatheva
yathā pasaṃsanti sakāyaṇāni
sabbeva vādā tathiyā bhaveyyuṃ
suddhi hi nesaṃ paccattameva*
13. *na brāhmaṇassa paraneyyamatthi
dhammesu niccheyya samuggahitaṃ
tasmā vivādāni upātivatto
na hi seṭṭhato passati dhammamaññaṃ*

7. Dependent upon asceticism and the way of loathing,
or else, on the seen, the heard or the thought,
they sigh after purity 'beyond the flow'
not freed from various existences.¹³
8. For the one who aspires there are longings,
and there is shaking in preparations [for the future].
But he for whom there is no falling away or rearising
why should he tremble, for what should he long?
9. *The teaching that some call "the highest",
that very one others call "inferior".
The true speech is which one among these?
For all these are claiming to be skillful.*
10. Their own teaching is that which they call "complete",
the other's teaching, however, they call "inferior".
Thus too they quarrel and dispute,
each taking his own acceptance to be true.
11. If through another's blaming one is inferior,
not anyone would be superior regarding teachings,
for widely they speak of another's teaching
as inferior, while speaking firmly about their own.
12. But if the honouring of one's own teaching would accord with
the way they praise their own systems;
then all their speeches would be true,
and purity for them would be individual.
13. For a Brāhmaṇa there is nothing that needs another's guidance
and that is assumed after investigating among teachings.
Therefore he has gone beyond disputes,
for he does not regard as best a dhamma that is other.

14. *jānāmi passāmi tatheva etaṃ
diṭṭhiyā eke paccenti suddhiṃ
addakkhi ce kiñhi tumassa tena
atisitvā aññena vadanti suddhiṃ*
15. *passaṃ naro dakkhati nāmarūpaṃ
disvāna vā ñassati tānimeva
kāmaṃ bahuṃ passatu appakaṃ vā
na hi tena suddhiṃ kusalā vadanti*
16. *nivissavādī na hi subbināyo
pakappitaṃ diṭṭhi purakkharāno
yaṃ nissito tattha subhaṃ vadāno
suddhiṃvado tattha tathaddasā so*
17. *na brāhmaṇo kappamupeti saṅkhaṃ
na diṭṭhisārī napi ñāṇabandhu
ñatvā ca so sammutiyo puthujjā
upekkhatī uggahaṇanti maññe*
18. *vissajja ganthāni munīdha loke
vivādajātesu na vaggasārī
santo asantesu upekkhako so
anuggaho uggahaṇanti maññe*
19. *pubbāsava hitvā nave akubbaṃ
na chandagū nopi nivissavādī
sa vip̐pamutto diṭṭhigatehi dhīro
na lippati loke anattagarahī*
20. *sa sabbadhammesu visenibhūto
yaṃ kiñci diṭṭhaṃ va sutāṃ mutaṃ vā
sa pannabhāro muni vip̐pamutto
na kappiyo nūparato na patthiyoti*

14. "I know, I see, it is just like that"
through view some refer to purity.
If he saw, what use is it to him?
Having passed beyond [themselves]¹⁴ they say purity is through what is other.
15. A seeing man will see name-and-matter.
Having seen, he will know just those.
Let him see much or let him see little,
not through that do skillful ones proclaim purity.
16. The one who speaks out of belief is not easy to guide
one who puts in front the view he has formed.
In what he is depending upon, there he speaks of 'beauty'.
He speaks of purity there, for thus he saw.¹⁵
17. The Brāhmaṇa does not approach what can be classed and named.¹⁶
He does not follow view, and does not relate to knowledge.
And having known all common acceptances,
he looks on, while others take up.
18. Having released the knots the Muni here in the world
does not take sides among those involved in quarrelling.
Peaceful among the unpeaceful, he is an onlooker,
not taking up where others take up.
19. Giving up old taints, not making new ones,
he does not go by desire nor speak out of belief.
He, the wise one, being freed from view-issues,
does not get stuck in the world and does not reproach himself.
20. Unopposed to all things he has become,
whether those seen or heard or those thought about.
The Muni with burden laid down, completely freed
is not forming, not taking delight,¹⁷ not aspiring.

14. TUVATĀKA

1. *pucchāmi taṃ ādiccabandhu
vivekaṃ santipadaṇca mahesi
kathaṃ disvā nibbāti bhikkhu
anupādiyaṇo lokasmiṃ kiñci*
2. *mūlaṃ papañcasaṅkhāya
(iti bhagavā)
mantā asmīti sabbamuparundhe
yā kāci taṇhā ajjhataṃ
tāsaṃ vinayā sadā sato sikkhe*
3. *yaṃ kiñci dhammamabhijaññā
ajjhataṃ atha vāpi bahiddhā
na tena thāmaṃ kubbetha
na hi sā nibbuti sataṃ vuttā*
4. *seyyo na tena maññeyya
ñiceyyo athavāpi sarikkho
phuṭṭho anekarūpehi
nātumānaṃ vikappayaṃ tiṭṭhe*
5. *ajjhattamevupasame
na aññato bhikkhu santimeseyya
ajjhataṃ upasantassa
natthi attā kuto nirattā vā*
6. *majjhe yathā samuddassa
ūmi no jāyati ṭhito hoti
evaṃ ṭhito anejassa
ussadaṃ bhikkhu na kareyya kuhiñci*

14. QUICKLY [915-934]

1. *I ask you, O Kinsman of the Sun,
about seclusion and the state of peace, O Sage.
How having seen is a monk quenched,
not taking up anything in the world.*
2. The root of expanse-and-name,¹⁸
the “I am”, the deep thinker should put a complete end to.
Whatever cravings are within,
for dispelling these, he should always train mindfully.
3. Whatever thing he would directly know,
whether in himself or outside,
that he should not built up ‘strength’ upon,
for that is not called quenching by the good.
4. By that he should not think himself to be better,
or to be lower or equal.
Contacted by many forms
he should not stay making out himself.
5. Only in himself should he come to peace,
a monk should not seek peace from what is other.
For the one come to peace in himself
there is not the assumed, from where the rejected.
6. As in the middle of the ocean
no wave is born, it stays still.
So he should stay still without movement
and allow no ‘up-flow’ anywhere.¹⁹

7. *akittayī vivaṭacakkhu
sakkhidhammaṃ parissayavinayaṃ
paṭipadaṃ vadehi bhaddante
pātimokkhaṃ atha vāpi samādhim*
8. *cakkhūhi neva lolassa
gāmakathāya āvaraye sotaṃ
rase ca nānugijjheyya
na ca mamāyetha kiñci lokasmiṃ*
9. *phassena yadā phuṭṭhassa
paridevaṃ bhikkhu na kareyya kuhiñci
bhavañca nābhijappeyya
bheravesu ca na sampavedheyya*
10. *annānamatho pānānaṃ
khādanīyānaṃ athopi vatthānaṃ
laddhā na sannidhiṃ kayirā
na ca parittase tāni alabhamāno*
11. *jhāyī na pādalolassa
virame kukkucā nappamajjeyya
athāsanesu sayanesu
appasaddesu bhikkhu vihareyya*
12. *niddaṃ na bahulīkareyya
jāgariyaṃ bhajeyya ātāpī
tandiṃ māyaṃ hassaṃ khiḍḍaṃ
methunaṃ vippajahe savibhūsaṃ*
13. *āthabbaṇaṃ supinaṃ lakkhaṇaṃ
no vidahe athopi nakkhattaṃ
virutañca gabbhakaraṇaṃ
tikicchaṃ māmako na seveyya*

7. *The open-eyed one has declared
the nature of things as experienced, putting aside difficulties.²⁰
Tell us of the practice, Venerable Sir,
the binding principles, as well as composure.*
8. He should not be restless with his eyes.
He should close his ears to village talk.
He should not be greedy for tastes
and not make 'mine' anything in the world.
9. When contacted by contact
a monk should not make lamentation about anything.
He should not hanker after existence,
and not shake among fearful things.
10. Of foods and drinks
of chewables as well as of clothes
he should not, if getting them, make a store,
and he should not become anxious if not getting them.
11. He should be meditative and not restless on his feet.
He should refrain from loose conduct and not be negligent.
Then in sitting and resting places
that are of little sound a monk should dwell.
12. He should not take much sleep,
but should apply himself to wakefulness, being ardent.
Lassitude, deceit, laughter and play
he should dispel, as well as sexuality and adornment.
13. Atharva charms, dreams and signs
he should not practice, as well as astrology.
Animal cries interpretation, causing of conception,
and healing my follower should not engage it.

14. *nindāya nappavedheyya
na uṇṇameyya pasamsito bhikkhu
lobhaṃ saha macchariyena
kodhaṃ pesuṇiyaṅca panudeyya*
15. *kayavikkaye na tiṭṭheyya
upavādaṃ bhikkhu na kareyya kuhiñci
gāme ca nābhisajjeyya
lābhakamyā janaṃ na lapayeyya*
16. *na ca katthitā siyā bhikkhu
na ca vācaṃ payuttaṃ bhāseyya
pāgabbhiyaṃ na sikkheyya
kathaṃ viggāhikaṃ na kathayeyya*
17. *mosavajje na nīyetha
sampaḍāno saṭṭhāni na kayirā
atha jīvītena paññāya
sīlabbatena nāññamatimaññe*
18. *sutvā rusito bahuṃ vācaṃ
samaṇānaṃ vā puthujanānaṃ
pharusena ne na paṭivajjā
na hi santo paṭisenikaronti*
19. *etaṅca dhammamaññāya
vicinaṃ bhikkhu sadā sato sikkhe
santīti nibbutiṃ ñatvā
sāsane gotamassa na pamajjeyya*
20. *abhibhū hi so anabhibhūto
sakkhidhammamanītihamadassī
tasmā hi tassa bhagavato sāsane
appamatto sadā namassamanusikkheti*

14. A monk should not tremble at blame,
and not get elated when praised.
Greed together with avarice,
anger and slander he should dispel.
15. A monk should not stay with buying and selling,
and not make criticism regarding anything.
He should not get attached in the village
and not speak boastfully out of a desire for gain.
16. A monk should not be a boaster
and not speak hintingly.
He should not train in recklessness
and not speak quarrelsome speech.
17. He should not be led by falsehood
and in awareness he should not act in a deceitful manner.
Then on account of life and wisdom
and virtue and practice he should not despise another.
18. Provoked after hearing much talk,
from recluses as well as from common people,
he should not counter them with harsh speech,
for the good do not retaliate.
19. Knowing that this is the Dhamma,
reflecting on it a monk should always train mindfully.
Knowing quenching to be “peace”
he should not be negligent in Gotama’s teaching.
20. For he is the overcomer who is not overcome.
With his own eyes he saw the Dhamma not based on hear-say.
Therefore in the teaching of that Blessed one
one should always train with diligence and devotion.

15. ATTADAṆḌA

1. attadaṇḍā bhayaṃ jātaṃ
janaṃ passatha medhagaṃ
saṃvegaṃ kittayissāmi
yathā saṃvijitaṃ mayā
2. phandaṃānaṃ paṇaṃ disvā
macche appodake yathā
aññaṃaññehi byāruddhe
disvā maṃ bhayaṃāvisi
3. samantamasāro loko
disā sabbā sameritā
icchaṃ bhavanamattano
nāddasāsiṃ anositaṃ
4. osānetveva byāruddhe
disvā me aratī ahu
athettha sallamaddakkhim
duddasaṃ hadayanissitaṃ
5. yena sallena otiṇṇo
disā sabbā vidhāvati
tameva sallamabbuyha
na dhāvati na sīdati
6. tattha sikkhānugiyanti
yāni loke gadhitāni
na tesu pasuto siyā
nibbijja sabbaso kāme
sikkhe nibbānamattano

15. TAKING UP OF STICKS [935–954]

1. From the taking up of sticks fear arises—
look at people quarrelling.
I shall describe the sense of urgency
in the way it was experienced by me.
2. Seeing the trembling humankind
like fish in little water
mutually opposed to each other
fear entered my heart.
3. All around the world was void of sense.
All directions were adrift.
Wanting an abode for myself
I did not see any unobstructed.
4. In that very obstruction they were opposed—
seeing that, aversion arose in me.
Then I saw the barb there,
hard to see, stuck in the heart.
5. The barb pierced by which
one runs in all directions,
having pulled that barb out
one does not run, one does not sink.
At this point the training rules are recited:
6. Whatever ties there are in the world
one should not be intent on them.
Having broken through sensuality completely
one should train in self-quenching.

7. sacco siyā appagabbho
amāyo rittapesuṇo
akkodhano lobhapāpaṃ
vevicchaṃ vitare muni
8. niddaṃ tandiṃ sahe thīnaṃ
pamādena na saṃvase
atimāne na tiṭṭheyya
nibbānamanaso naro
9. mosavajje na nīyetha
rūpe snehaṃ na kubbaye
mānañca pari jāneyya
sāhasā virato care
10. purāṇaṃ nābhinandeyya
nave khantiṃ na kubbaye
hiyyamāne na soceyya
ākāsaṃ na sito siyā
11. gedhaṃ brūmi mahoghoti
ājavaṃ brūmi jappanaṃ
ārammaṇaṃ pakappanaṃ
kāmapaṇko duraccayo
12. saccā avokkamma muni
thale tiṭṭhati brāhmaṇo
sabbaṃ so paṭinissajja
sa ve santoti vuccati
13. sa ve vidvā sa vedagū
ñatvā dhammaṃ anissito
sammā so loka iriyāno
na pihetīdha kassaci

7. One should be truthful and not reckless,
without deceit, rid of slander,
and without anger. The evil of greed
and the wish for variety a Muni should cross over.
8. Sleep, lassitude and sluggishness he should overcome.
He should live without negligence.
A man should not stay with arrogance
if his mind is set upon quenching.
9. He should not be led into falsehood.
He should not have affection for form.
Conceit he should completely know
and fare restrained from violence.
10. He should not take delight in the old,
he should not show liking for the new.
When things vanish he does not grieve.
He should not stay stuck to his situation.
11. Greed I call the great flood;
its forward flow I call yearning.
The support is the forming of intentions.²¹
The mire of sensuality is hard to cross.
12. Not deviating from truth, the Muni,
the Brāhmaṇa, stands on high ground.
Having relinquished everything
he indeed is called “peaceful.”
13. He truly is the knower, the one accomplished in knowledge,
having come to know the nature of things independently.
Harmoniously moving about in the world
he does not envy anyone here.

14. *yodha kāme accatari
saṅgaṃ loke duraccayaṃ
na so socati nājjheti
chinnasoto abandhano*
15. *yaṃ pubbe taṃ visosehi
pacchā te māhu kiñcanaṃ
majjhe ce no gaheṣṣasi
upasanto carissasi*
16. *sabbaso nāmarūpasmim
yassa natthi mamāyitaṃ
asatā ca na socati
sa ve loke na jīyati*
17. *yassa natthi idaṃ meti
paresaṃ vāpi kiñcanaṃ
mamattaṃ so asaṃvindaṃ
natthi meti na socati*
18. *aniṭṭhurī ananugiddho
anejo sabbadhi samo
tamānisaṃsaṃ pabrūmi
pucchito avikampinaṃ*
19. *anejassa vijānato
natthi kāci nisaṃkhati
virato so viyārabbhā
khemam passati sabbadhi*
20. *na samesu na omesu
na ussesu vadate muni
santo so vītamaccharo
nādeti na nirassatīti*

14. He who has crossed beyond sensuality,
the attachment to the world so hard to overcome,
he neither sorrows nor broods.
For he has cut across the stream and has no bonds.
15. What was before—let it wither.
Afterwards—let there be nothing.
If you do not grasp in the middle
you will fare as one who has come to peace.
16. In name-and-matter entirely
if there is nothing made mine for him,
and he does not grieve over absence,
he suffers no loss in the world.
17. For whom there is not “This is mine”,
nor anything taken as “for others”
He, finding nothing to call mine,
does not grieve “There is not for me”.
18. Free of harshness and not greedy
he is unmoved and everywhere the same.
I tell you that that is the advantage,
when asked about the unshaken one.
19. For the unmoved knowing one
there is no fabrication.
Abstaining from putting forth effort
he sees safety everywhere.
20. In terms of equality or inferiority
or superiority the Muni does not speak of himself.
Peaceful and free from avarice,
he does not take up, he does not reject.

16. SĀRIPUTTA

1. *na me diṭṭho ito pubbe (iccāyasmā sārīputto)
na suto uda kassaci
evaṃ vagguvado satthā
tusitā gaṇimāgato*
2. *sadevakassa lokassa
yathā dissati cakkhumā
sabbam̐ tamam̐ vinodetvā
ekova ratimajjhagā*
3. *taṃ buddham̐ asitaṃ tādīṃ
akuhaṃ gaṇimāgataṃ
bahūnamidha baddhānaṃ
atthi pañhena āgamaṃ*
4. *bhikkhuno vijigucchato
bhajato rittamāsanaṃ
rukhamūlaṃ susānaṃ vā
pabbatānaṃ guhāsu vā*
5. *uccāvacesu sayanesu
kīvanto tattha bheravā
yehi bhikkhu na vedheyya
nigghose sayanāsane*
6. *katī parissayā loke
gacchato agataṃ disaṃ
ye bhikkhu abhisambhave
pantamhi sayanāsane*

16. SĀRIPUTTA [955–975]

1. *Never before did I see
or hear about from anyone
such a sweet speaking teacher
come here from Tusita to be the leader of a group.*
2. *To the world with its gods
as the one who has eyes appears
he having dispelled all darkness
arrived alone to delight.*
3. *To that awakened one, unattached, Such-like,
not deceitful, being the leader of a group,
for the sake of the many here who are bound
it is that I have come with a question.*
4. *For a monk who is disgusted
and resorts to an empty seat—
the root of a tree, or a cemetery,
or in caves in the mountains;*
5. *in such high and low lodgings
how many are the terrors
which a monk should overcome
in his quiet lodging?*
6. *How many are the difficulties in the world
for one going in the direction never gone before
which a monk should overcome
in his remote lodging?*

7. *kyāssa byappathayo assu
kyāssassu idha gocarā
kāni sīlabbatānāssu
pahitattassa bhikkhuno*
8. *kaṃ so sikkhaṃ samādāya
ekodi nipako sato
kammāro rajatasseva
niddhame malamattano*
9. *vijigucchamānassa yadidaṃ phāsu (sāriputtāti bhagavā)
rittāsanam sayanam sevato ce
sambodhikāmassa yathānudhammaṃ
taṃ te pavakkhāmi yathā pajānaṃ*
10. *pañcannaṃ dhīro bhayānaṃ na bhāye
bhikkhu sato sapariyantacārī
ḍaṃsādhīpātānaṃ sarīsapānaṃ
manussaphassānaṃ catuppadānaṃ*
11. *paradhammikānampi na santaseyya
disvāpi tesam bahubheravāni
athāparāni abhisambhaveyya
parissayāni kusalānuesī*
12. *ātāṅkaphassena khudāya phuṭṭho
sītaṃ athuṇhaṃ adhivāsayaṃ
so tehi phuṭṭho bahudhā anoko
vīriyaṃ parakkammadaḷhaṃ kareyya*
13. *theyyaṃ na kāre na musā bhaṇeṃ
mettāya phasse tasathāvarāni
yadāvilattaṃ manaso vijaññā
kaṇhassa pakkhoti vinodayeṃ*

7. *What ways of speech should there be for him?
Which resorts should he have here?
And what virtue and practice should there be
for the monk who is well-decided?*
8. *Having taken up what training
being unified in mind, careful, mindful,
would he blow away his impurities
as a smith the dross of silver?*
9. If one is disgusted and resorts to an empty seat and lodging
and intent on awakening—then about what will be for his ease
I shall tell you according to the Dhamma
as I have understood it.
10. Five fears a wise man should not fear,
a monk who is mindful and fares within the limits:
gadflies, mosquitoes and creeping things
four-footed beasts and harassments from humans.
11. He should not be terrified by sectarians
even after having seen their many terrors.
And further he should overcome
the obstacles, seeking what is skillful.
12. Contacted by the pain of disease and by hunger
he should tolerate it, and also the cold and the hot.
Being contacted by these in many ways, the homeless one
with persisting energy should make firm.
13. He should not commit theft nor speak falsehood.
With friendship he should touch both weak and strong creatures.
Whatever stirring up of the mind he should come to know
he should dispel it, thinking “It is on the Dark One’s side”.

14. *kodhātimānassa vasarā na gacche
mūlampi tesarā palikhañña tiṭṭhe
athappiyarā vā pana appiyarā vā
addhābhavanto abhisambhaveyya*
15. *paññarā purakkhatvā kalyāṇapīti
vikkhambhaye tāni parissayāni
aratiṃ sahetha sayanamhi pante
caturo sahetha paridevadhamme*
16. *kiṃsū asissāmi kuva vā asissarā
dukkham vata settha kvajja sessarā
ete vitakke paridevaneyye
vinayetha sekho aniketacārī*
17. *annañca laddhā vasanañca kāle
mattarā so jaññā idha tosanattharā
so tesu gutto yatacārī gāme
rusitopi vācarā pharusarā na vajjā*
18. *okkhittacakkhu na ca pādalolo
jhānānuyutto bahujāgarassa
upekkhamārabbha samāhitatto
takkāsayarā kukkucchiyūpachinde*
19. *cudito vacībhi satimābhinande
sabrahmacārīsu khīlarā pabhinde
vācarā pamuñce kusalarā nātiavelarā
janavādadhammāya na cetayeyya*
20. *athāparam pañca rajāni loke
yesarā satimā vinayāya sikkhe
rūpesu saddesu atho rasesu
gandhesu phassesu sahetha rāgarā*

14. He should not go under the influence of anger and arrogance.
Cutting off their very root he should stay.
And then the liked and the disliked
he should overcome to the full extent.
15. Putting wisdom in front, with joy for the skillful,
he should push away those obstacles.
He should overcome non-delight for a remote lodging.
He should conquer the four lamentation-causing thoughts.
16. "What shall I eat?"—"Where shall I eat?"
"I slept uneasily"—"Where shall I sleep tonight?"
These thoughts causing lament
the one in training should dismiss.
17. Having received food and clothes at the right time,
he should know the measure for the purpose of contentment.
Guarded in these and faring with restraint in the village
even provoked he should not speak harsh words.
18. With downcast eyes and not restless on his feet
he should be devoted to meditation and be very wakeful.
Basing himself on equanimity, self-composed,
he should cut off habitual thoughts that lead to worry.
19. Reproved with words he should mindfully accept them.
He should break up the barrenness regarding fellow monks.
He should release speech that is skillful but not for too long.
He should not intend for what leads to talk among people.
20. Moreover, there are five sorts of dust in the world
for the dispelling of which he should train mindfully:
passion for forms, sounds and tastes,
smells and contacts, he should overcome.

21. *ettesu dhammesu vineyya chandam
bhikkhu satimā suvimuttacitto
kālena so sammā dhammam parivīmaṁsamāno
ekodibhūto vihane tamarṁ soti*

21. Having dispelled passion for these things
a monk mindful with well-freed mind,
at the right time investigating the Dhamma,
and having become unified, he might destroy the darkness.

END OF THE AṬṬHAKAVAGGA

PĀRĀYANAVAGGA

[Sn 5]

1. AJITAMĀṆAVAPUCCHĀ

1. *kenassu nivuto loko, (iccāyasmā ajito):
kenassu nappakāsati;
kissābhilepanaṃ brūsi,
kiṃsu tassa mahabbhayaṃ.*
2. *avijjāya nivuto loko, (ajitāti bhagavā):
vevicchā pamādā nappakāsati;
jappābhilepanaṃ brūmi,
dukkhamassa mahabbhayaṃ.*
3. *savanti sabbadhi sotā, (iccāyasmā ajito):
sotānaṃ kiṃ nivāraṇaṃ;
sotānaṃ saṃvaraṃ brūhi,
kena sotā pidhiyyare.*
4. *yāni sotāni lokasmiṃ, (ajitāti bhagavā):
sati tesāṃ nivāraṇaṃ;
sotānaṃ saṃvaraṃ brūmi,
paññāyete pidhiyyare.*
5. *paññā ceva sati yañca, (iccāyasmā ajito):
nāmarūpañca mārisa;
etaṃ me puṭṭho pabrūhi,
katthetaṃ uparujjhati.*
6. *yametaṃ pañhaṃ apucchi,
ajita taṃ vadāmi te;
yattha nāmañca rūpañca,
asesaṃ uparujjhati;
viññāṇassa nirodhena,
etthetaṃ uparujjhati.*

1. AJITA'S QUESTION [1032-39]

1. *By what is the world obscured?
By what does it not shine forth?
What is its tarnish?
What is its great fear?*
2. *By ignorance the world is obscured.
By lust for variety, by neglect it does not shine forth.
Hankering I call the tarnish.
Suffering is the great fear.*
3. *The streams flow everywhere.
What is the checking of the streams?
Tell me the stemming of the streams.
By what are the streams closed?*
4. *Whatever streams there are in the world
mindfulness is their checking.
I tell you the stemming of the streams:
by wisdom they are closed.*
5. *Wisdom and mindfulness,
and name-and-matter, Venerable Sir,
tell me that, when asked:
“where does it all cease?”*
6. *That question which you asked,
Ajita, I tell to you,
about where name-and-matter
cease without remainder:
with cessation of consciousness
there it all ceases.*

7. *ye ca saṅkhātadhammāse,
ye ca sekhā puthū idha;
tesaṃ me nipako iriyaṃ,
puṭṭho pabrūhi mārisa.*
8. *kāmesu nābhigijjheyya,
manasānāvilo siyā;
kusalo sabbadhammānaṃ,
sato bhikkhu paribbajeti.*

7. *Of those who have fully comprehended the Dhamma
and of the many who are in training here,
of their behaviour, you careful one,
speak out, when asked, Venerable Sir.*
8. He should not be greedy for sensual pleasures.
He should be unconfused in mind.
skillfull in all things
a bhikkhu should wander mindfully.

2. TISSAMETTEYYAMĀṄAVAPUCCHĀ

1. *kodha santusito loke, (iccāyasmā tissametteyyo):
kassa no santi iñjitā;
ko ubhantamabhiññāya,
majjhe mantā na lippati;
kaṃ brūsi mahāpurisoti,
ko idha sibbinimaccagā.*
2. *kāmesu brahmacariyavā, (metteyyāti bhagavā):
vītataṇho sadā sato;
saṅkhāya nibbuto bhikkhu,
tassa no santi iñjitā.*
3. *so ubhantamabhiññāya,
majjhe mantā na lippati;
taṃ brūmi mahāpurisoti,
so idha sibbinimaccagāti.*

2. TISSA METTEYYA'S QUESTION [1040-42]

1. *Who is content here in the world?
For whom are there no stirrings?
Who, having known both ends,
does not get stuck in the middle, being wise?
Whom do you call a "great man"?
Who has overcome the seamstress?*
2. In sensual pleasures keeping to the celibate life,
free of craving, always mindful,
the monk is through consideration quenched—
for him there are no stirrings.
3. He, having known both ends,
does not get stuck in the middle.
Him I call a "great man".
He has overcome the seamstress.

3. PUṆṆAKAMĀṆAVAPUCCHĀ

1. *anejaṃ mūladassāviṃ, (iccāyasmā puṇṇako):*
atthi pañhena āgamaṃ;
kiṃ nissitā isayo manujā,
khattiyā brāhmaṇā devatānaṃ;
yaññamakappayimṣu puthūdhā loke,
pucchāmi taṃ bhagavā brūhi me taṃ.
2. *ye kecime isayo manujā, (puṇṇakāti bhagavā):*
khattiyā brāhmaṇā devatānaṃ;
yaññamakappayimṣu puthūdhā loke,
āsīsamānā puṇṇaka itthattaṃ;
jaraṃ sitā yaññamakappayimṣu.
3. *ye kecime isayo manujā, (iccāyasmā puṇṇako):*
khattiyā brāhmaṇā devatānaṃ;
yaññamakappayimṣu puthūdhā loke,
kaccissu te bhagavā yaññapathe appamattā;
atāruṃ jātiṇca jaraṇca mārisa,
pucchāmi taṃ bhagavā brūhi me taṃ.
4. *āsīsanti thomayanti abhijappanti juhanti, (puṇṇakāti bhagavā):*
kāmābhijappanti paṭicca lābhaṃ;
te yājyayogā bhavarāgarattā,
nātariṃsu jātijaranti brūmi.
5. *te ce nātariṃsu yājyayogā, (iccāyasmā puṇṇako):*
yaññehi jātiṇca jaraṇca mārisa;
atha ko carahi devamanussaloke,
atāri jātiṇca jaraṇca mārisa;
pucchāmi taṃ bhagavā brūhi me taṃ.

3. PUṆṆAKA'S QUESTION [1043-48]

1. *To the unmoved one, who sees the root,
it is that I have come with a question:
on account of what did human sages, warriors and brāhmaṇas
make sacrifices to the gods in manifold ways here in the world?
I ask you, O Blessed one,
do tell me that!*
2. All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manifold ways here in the world,
it was in hope of [getting] such a state [again]
and because of approaching old age that they made sacrifices.
3. *All these human sages, warriors and brāhmaṇas
who make sacrifices to the gods in manifold ways here in the world
I wonder if they, being diligent in the ways of sacrifices,
did cross birth and old age, Venerable Sir?*
4. They hope, they praise, they long, they offer,
they long for sensual pleasures on account of gains.
They, devoted to sacrificing, impassioned by lust for being,
“did not cross birth and old age,” I say.
5. *If they did not cross by being devoted to sacrificing
through sacrifices birth and old age, Venerable Sir,
then who in this world of gods and men
did cross birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. *saṅkhāya lokasmi paroparāni, (puṇṇakāti bhagavā):*
yassiñjitaṃ natthi kuhiñci loke;
santo vidhūmo anīgho nirāso,
atāri so jātijaranti brūmīti.

6. Having considered high and low things in the world,
for whom there is no stirring anywhere in the world,
peaceful, free of smoke, untroubled, rid of hope,
“he has crossed birth and old age,” I say.

4. METTAGŪMĀṆAVAPUCCHA

1. *pucchāmi taṃ bhagavā brūhi me taṃ, (iccāyasmā mettagū):
maññāmi taṃ vedaguṃ bhāvitattaṃ;
kuto nu dukkhā samudāgatā ime,
ye keci lokasmimanekarūpā.*
2. *dukkhassa ve maṃ pabhavaṃ apucchasi, (mettagūti bhagavā):
taṃ te pavakkhāmi yathā pajānaṃ;
upadhinidānā pabhavanti dukkhā,
ye keci lokasmimanekarūpā.*
3. *yo ve avidvā upadhiṃ karoti,
punappunaṃ dukkhamupeti mando;
tasmā pajānaṃ upadhiṃ na kayirā,
dukkhassa jātippabhavānupassī.*
4. *yaṃ taṃ apucchimha akittayī no,
aññaṃ taṃ pucchāma tadiṅgha brūhi;
kathaṃ nu dhīrā vitaranti oghaṃ,
jātiṃ jaraṃ sokapariddavañca;
taṃ me muni sādhu viyākarohi,
tathā hi te vidito esa dhammo.*
5. *kittayissāmi te dhammaṃ, (mettagūti bhagavā):
diṭṭhe dhamme anītihaṃ;
yaṃ viditvā sato caraṃ,
tare loke visattikaṃ.*
6. *tañcāhaṃ abhinandāmi,
mahesi dhammamuttamaṃ;
yaṃ viditvā sato caraṃ,
tare loke visattikaṃ.*

4. METTAGŪ'S QUESTION [1049-60]

1. *I ask you, O Blessed one, do tell me this,
for I think you are perfect in knowledge and well cultivated:
from where have these sufferings sprung,
whatever there are of various types in the world?*
2. *Of suffering, indeed, you asked me the origin.
I shall tell it to you as I have understood it.
Dependent on appropriation these sufferings arise
whatever there are of various types in the world.*
3. *He, indeed, who unknowingly makes appropriation
that fool again and again goes to suffering.
Therefore the one who understands makes no appropriation,
seeing that suffering's origin comes from birth.*
4. *That which we asked you, you have told us.
Now I ask you another thing—please tell me that.
How do the wise get across the flood,
birth and old age, sorrow and lamentation?
That, O Muni, explain to me well,
for you are the one who discovered the Dhamma!*
5. *I shall set forth the Dhamma to you
here and now not involving hearsay,
knowing which one may, faring mindfully,
cross the viscosity in the world.*
6. *In that I do delight
in that highest Dhamma, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*

7. *yaṃ kiñci sampajānāsi, (mettagūti bhagavā):
uddhaṃ adho tiriyañcāpi majjhe;
etesu nandiñca nivesanañca,
panujja viññāṇaṃ bhava na tiṭṭhe.*
8. *evaṃvihārī sato appamatto,
bhikkhu caraṃ hitvā mamāyitāni;
jātiṃ jaraṃ sokapariddavañca,
idheva vidvā pajaheyya dukkhaṃ.*
9. *etābhinandāmi vaco mahesino,
sukittitaṃ gotamanūpadhikaṃ;
addhā hi bhagavā pahāsi dukkhaṃ,
tathā hi te vidito esa dhammo.*
10. *te cāpi nūnappajaheyyu dukkhaṃ,
ye tvaṃ muni aṭṭhitaṃ ovadeyya;
taṃ taṃ namassāmi samecca nāga,
appeva maṃ bhagavā aṭṭhitaṃ ovadeyya.*
11. *yaṃ brāhmaṇaṃ vedagumābhijaññā,
akiñcanaṃ kāmabhave asattaṃ;
addhā hi so oghamimaṃ atāri,
tiṇṇo ca pāraṃ akhilo akañkho.*
12. *vidvā ca yo vedagū naro idha,
bhavābhave saṅgamimaṃ visajja;
so vītataṇho anīgho nirāso,
atāri so jātijaranti brūmīti.*

7. Whatever you become aware of,
above and below, across, and in the middle,
the delight and attachment regarding those things
having dispelled that, let consciousness not stand upon being.
8. Dwelling thus mindfully and diligently,
a monk should fare having given up things made 'mine'.
Then birth and old age, sorrow and lamentation,
[in short] suffering, he would here itself knowingly abandon.
9. *I do delight in that, the word of the great sage.
Well set forth, Gotama, was the teaching of no appropriation.
For sure you, the Blessed one, have abandoned suffering,
for thus indeed this Dhamma was experienced by you.*
10. *They too, I presume, would abandon suffering
those that you, O Muni, would constantly instruct.
To you I bend, having understood, O Nāga,
in hope that the Blessed one would constantly instruct me.*
11. That Brāhmaṇa, complete in knowledge, you might come to know,
possessing nought, not stuck to sensuality and being,
for sure he has crossed this flood,
and crossed to the yonder, he is free of barrenness and doubt.
12. That man here is a knowing one, that man is perfect in knowledge,
he, having let go of the trap of being and not being,
free from craving, untroubled, rid of hope,
"has crossed birth and old age," I say.

5. DHOTAKAMĀṆAVAPUCCHĀ

1. *pucchāmi taṃ bhagavā brūhi metaṃ, (iccāyasmā dhotako):
vācābhikaṅkhāmi mahesi tuyhaṃ;
tava sutvāna nigghosaṃ,
sikkhe nibbānamattano.*
2. *tenahātappaṃ karoḥi, (dhotakāti bhagavā):
idheva nīpako sato;
ito sutvāna nigghosaṃ,
sikkhe nibbānamattano.*
3. *passāmaṃ devamanussaloke,
akiñcanaṃ brāhmaṇamiriyamānaṃ;
taṃ taṃ namassāmi samantacakkhu,
pamuñca maṃ sakka kathaṅkathāhi.*
4. *nāhaṃ sahissāmi pamocanāya,
kathaṅkathiṃ dhotaka kañci loke;
dhammañca seṭṭhaṃ abhijānamāno,
evaṃ tuvaṃ oghamimaṃ taresi.*
5. *anusāsa brahme karuṇāyamāno,
vivekadhammaṃ yamaṃ vijaññaṃ;
yathāhaṃ ākāsova abyāpajjamāno,
idheva santo asito careyyaṃ.*
6. *kittayissāmi te santiṃ, (dhotakāti bhagavā):
diṭṭhe dhamme anītihaṃ;
yaṃ viditvā sato caraṃ,
tare loke visattikaṃ.*

5. DHOTAKA'S QUESTION [1061-68]

1. *I ask you, O Blessed one, do tell me that!
I want a word from you, O great sage!
Having heard your utterance
I'll train in the quenching of self.*
2. *Therefore make the effort
here itself carefully and mindfully!
Having heard the utterance from here
do train in the quenching of self!*
3. *I see in this world with its gods and men
a Brāhmaṇa moving around, owning nought.
To you I bend, O all-round visioned.
Release me, O Sakyan, from troubling doubts.*
4. *I have no power²² [to work] for the salvation
of any doubter in the world, O Dhotaka.
But knowing the best Dhamma
you may thus cross this flood.*
5. *Instruct, O Brahmā, taking compassion,
the Dhamma of aloofness, so that I may come to know.
In such a way that I, like unopposing space,
here itself may fare at peace and unattached.*
6. *I shall set forth the peaceful way
here and now not involving hearsay
knowing which one may, faring mindfully,
cross the viscosity in the world.*

7. *tañcāhaṃ abhinandāmi,
mahesi santimuttamaṃ;
yaṃ viditvā sato caraṃ,
tare loka visattikaṃ.*
8. *yaṃ kiñci sampajānāsi,
(dhotakāti bhagavā):
uddhaṃ adho tiriyañcāpi majjhe;
etaṃ viditvā saṅgoti loka,
bhavābhavāya mākāsi taṇhanti.*

7. *In that I do delight
in that highest peaceful way, O great sage,
knowing which one may, faring mindfully,
cross the viscosity in the world.*
8. Whatever you become aware of,
above and below, across and in the middle,
having known that as the “trap” in the world
do not build up craving for being or not being!

6. UPASĪVAMĀṄAVAPUCCHĀ

1. *eko ahaṃ sakka mahantamoghaṃ, (iccāyasmā upasīvo):
anissito no visahāmi tārituṃ;
ārammaṇaṃ brūhi samantacakkhu,
yaṃ nissito oghamimaṃ tareyyaṃ.*
2. *ākiṇcaññaṃ pekkhamāno satimā, (upasīvāti bhagavā):
natthīti nissāya tarassu oghaṃ;
kāme pahāya virato kathāhi,
taṇhakkhayaṃ nattamahābhipassa.*
3. *sabbesu kāmesu yo vītarāgo, (iccāyasmā upasīvo):
ākiṇcaññaṃ nissito hitvā maññaṃ;
saññāvimokkhe parame vimutto,
tiṭṭhe nu so tattha anānuyāyī.*
4. *sabbesu kāmesu yo vītarāgo, (upasīvāti bhagavā):
ākiṇcaññaṃ nissito hitvā maññaṃ;
saññāvimokkhe parame vimutto,
tiṭṭheyya so tattha anānuyāyī.*
5. *tiṭṭhe ce so tattha anānuyāyī,
pūgampi vassānaṃ samantacakkhu;
tattheva so sītisiyā vimutto,
cavetha viññāṇaṃ tathāvidhassa.*
6. *accī yathā vātavegena khittā, (upasīvāti bhagavā):
atthaṃ paleti na upeti saṅkhaṃ;
evaṃ muni nāmakāyā vimutto,
atthaṃ paleti na upeti saṅkhaṃ.*

6. UPASĪVA'S QUESTION [1069-76]

1. *Alone I can not, O Sakyan, over the great flood
attempt to cross without dependence.
Tell me the support, O all-visioned one,
depending upon which one may cross this flood.*
2. *Mindfully view the state of nought,
depending on "there is not", cross the flood.
Abandoning sensual pleasures, abstaining from talk,
look out for the destruction of craving day and night.*
3. *He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
would he stay there without passing on?*
4. *He who is rid of passion for sensual pleasures,
depending on the state of nought, having left ought else,
and who is freed in the highest release of perception,
he might stay there without passing on.*
5. *If he might stay there without passing on,
even a good number of years, O all-visioned one,
would he then become cool and liberated right there?
Would consciousness pass away for such a one?*
6. *As a flame flung away by the power of the wind
goes to its end, and does not enter the reckonable,
so the Muni, freed from the attributes of name,
goes to his end, and does not enter the reckonable.*

*atthaṅgato so uda vā so natthi,
udāhu ve sassatiyā arogo;
taṃ me munī sādhu viyākarohi,
tathā hi te vidito esa dhammo.*

*atthaṅgatassa na pamāṇamatthi,
(upasīvāti bhagavā):
yena naṃ vajjuṃ taṃ tassa natthi;
sabbesu dhammesu samohatesu,
samūhatā vādapathāpi sabbeti*

7. *Has he gone to the end or is he not at all?
Or else, indeed, is he eternally in good health?
That, O Muni, explain to me well!
For you are the one who discovered the Dhamma.*
8. Of the one gone to the end there is no measuring.
That by which they might tell him, that for him is not.
When all things have been abolished,
all ways of saying are abolished too.

7. NANDAMĀṆAVAPUCCHĀ

1. *santi loke munayo, (iccāyasmā nando):
janā vadanti tayidaṃ kathaṃsu;
ñāṇūpapannaṃ no muniṃ vadanti,
udāhu ve jīvitenūpapannaṃ.*
2. *na diṭṭhiyā na sutiyā na ñāṇena, ()
munidha nanda kusalā vadanti;
visenikatvā anighā nirāsā,
caranti ye te munayoti brūmi.*
3. *ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando):
diṭṭhassutenāpi vadanti suddhiṃ;
sīlabbatenāpi vadanti suddhiṃ,
anekarūpena vadanti suddhiṃ.
kaccissu te bhagavā tattha yatā carantā,
atāru jātīṇca jaraṇca mārīsa;
pucchāmi taṃ bhagavā brūhi metaṃ.*
4. *ye kecime samaṇabrāhmaṇāse, (nandāti bhagavā):
diṭṭhassutenāpi vadanti suddhiṃ;
sīlabbatenāpi vadanti suddhiṃ,
anekarūpena vadanti suddhiṃ;
kiñcāpi te tattha yatā caranti,
nātarīṃsu jātījaranti brūmi.*
5. *ye kecime samaṇabrāhmaṇāse, (iccāyasmā nando):
diṭṭhassutenāpi vadanti suddhiṃ;
sīlabbatenāpi vadanti suddhiṃ,
anekarūpena vadanti suddhiṃ.
te ce muni brūsi anoghatiṇṇe,
atha ko carahi devamanussaloke;*

7. NANDA'S QUESTION [1077-83]

1. *"There are Munis in the world,"
people say—and how is that?
Do they call the one who qualifies through knowledge a Muni?
Or else, the one who qualifies through behavior?*
2. Neither through view, nor through learning or knowledge
do the skillful ones call one a Muni here, O Nanda.
Those who unopposing, trouble-free and rid of hope
fare along, them I call "Munis".
3. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
I wonder if they, O Blessed one, faring in accordance with that
have crossed birth and old age, Venerable Sir.*
4. All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
however much they fare in accordance with that
"They have not crossed birth and old age," I say.
5. *All these recluses and brāhmaṇas who
declare purity through the seen and the heard,
declare purity through virtue and practices,
declare purity in various other ways;
if you, O Muni, say that they have not crossed the flood,
then who, then, in this world of gods and men,*

*atāri jātiñca jarañca mārisa,
pucchāmi taṃ bhagavā brūhi metaṃ.*

6. *nāhaṃ sabbe samaṇabrāhmaṇāse, (nandāti bhagavā):
jātijarāya nivutāti brūmi;
ye sīdha diṭṭhaṃ va suttaṃ mutaṃ vā,
sīlabbataṃ vāpi pahāya sabbaṃ.
anekarūpampi pahāya sabbaṃ,
taṇhaṃ pariññāya anāsavāse;
te ve narā oghatiṇṇāti brūmi.*
7. *etābhinandāmi vaco mahesino,
sukittitaṃ gotamanūpadhikaṃ;
ye sīdha diṭṭhaṃ va suttaṃ mutaṃ vā,
sīlabbataṃ vāpi pahāya sabbaṃ.
anekarūpampi pahāya sabbaṃ,
taṇhaṃ pariññāya anāsavāse;
ahampi te oghatiṇṇāti brūmi.*

*has crossed birth and old age, Venerable Sir?
I ask you, O Blessed one, do tell me that!*

6. I do not say that all recluses and brāhmaṇas
are in the grip of birth and old age.
Those who have abandoned the seen, the heard,
thought, as well as virtue and practice,
and have abandoned the various other ways too,
and who have fully known craving and are taintless,
they, indeed, are “men who have crossed the flood,” I say.
7. *In that I do delight, in the word of the great sage.
Those who have abandoned the seen, the heard,
thought, as well as virtue and practice,
and who have fully known craving and are taint free,
I too say, “They have crossed the flood.”*

8. HEMAKAMĀṄAVAPUCCHĀ

1. *ye me pubbe viyākaṃsu, (iccāyasmā hemako):
huraṃ gotamasāsanā;
iccāsi iti bhavissati,
sabbam taṃ itihītaṃ;
sabbam taṃ takkavaḍḍhanaṃ,
nāhaṃ tattha abhiramiṃ.*
2. *tvañca me dhammamakkhāhi,
taṇhānigghātanaṃ muni;
yaṃ viditvā sato caraṃ,
tare loka visattikaṃ.*
3. *idha diṭṭhasutamutaviññātesu,
piyarūpesu hemaka;
chandarāgavinodanaṃ,
nibbānapadamaccutaṃ.*
4. *etadaññāya ye satā,
diṭṭhadhammābhiniibutā;
upasantā ca te sadā,
tiṇṇā loka visattikanti.*

8. HEMAKA'S QUESTION [1084-87]

1. *Those who formerly explained to me,
prior to [hearing] Gotama's teaching,
"thus it was and thus it will be"
—all that is pure hearsay,
all that is feeding speculation.
I did not delight therein.*
2. *But tell me the Dhamma
[that leads to] the crushing of craving,
having known which one may, faring mindfully,
cross the viscosity in the world.*
3. *Here in regard to the seen, heard, thoughts and cognized,
that are held dear, O Hemaka,
the dispelling of desire and lust
is Nibbāna,²³ the state that does not fall away.*
4. *Those who know this and are mindful
and are quenched here and now,
they are at peace all the time,
and have crossed over the viscosity in the world.*

9. TODEYYAMĀṆAVAPUCCHĀ

1. *yasmiṃ kāmā na vasanti, (iccāyasmā todeyyo):
taṇhā yassa na vijjati;
kathaṃkathā ca yo tiṇṇo,
vimokkho tassa kīdiso.*
2. *yasmiṃ kāmā na vasanti, (todeyyāti bhagavā):
taṇhā yassa na vijjati;
kathaṃkathā ca yo tiṇṇo,
vimokkho tassa nāparo.*
3. *nirāsaso so uda āsasāno,
paññāṇavā so uda paññakappī;
muniṃ ahaṃ sakka yathā vijaññaṃ,
taṃ me viyācikkha samantacakkhu.*
4. *nirāsaso so na ca āsasāno,
paññāṇavā so na ca paññakappī;
evampi todeyya muniṃ vijāna,
akiñcanaṃ kāmabhava asattanti.*

9. TODEYYA'S QUESTION [1088-91]

1. *The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
what release is there for him?*
2. The one in whom sensuality does not reside,
and for whom there is no craving,
and who has passed beyond all questions;
for him there is no further release.
3. *Is he rid of hope or is he still hoping
is he the stuff of wisdom, or a mere imitator of wisdom.
The Muni, O Sakyan, so that I might know him
portray him to me, O all-visioned one.*
4. He is rid of hope, and no more hoping,
he is the stuff of wisdom, and not a mere imitator of wisdom.
In this way, O Todeyya, know the Muni,
the man of nought, who is not stuck in sensuality and being.

10. KAPPAMĀṆAVAPUCCHĀ

1. *majjhe sarasmiṃ tiṭṭhataṃ, (iccāyasmā kappo):*
oghe jāte mahabbhaye;
jarāmaccuparetānaṃ,
dīpaṃ paṇḍitaṃ mārisa;
tvaṇca me dīpamakkhāhi,
yathāyidaṃ nāparaṃ siyā.
2. *majjhe sarasmiṃ tiṭṭhataṃ, (kappāti bhagavā):*
oghe jāte mahabbhaye;
jarāmaccuparetānaṃ,
dīpaṃ paṇḍitaṃ kappā te.
3. *akiñcanaṃ anādānaṃ,*
etaṃ dīpaṃ anāparaṃ;
nibbānaṃ iti naṃ brūmi,
jarāmaccuparikkhayaṃ.
4. *etadaññāya ye satā,*
diṭṭhadhammābhiniḥbutā;
na te māravasānugā,
na te mārassa paddhagūti.

10. KAPPA'S QUESTION [1092-95]

1. *Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded
do tell the isle, good Sir!
And tell me that very isle
come to which there is no more!*
2. *Onto those who stand mid-water
when the fearful flood arises
onto those in old age and death enshrouded,
O Kappa, I tell you the isle:*
3. *Where there is nothing and nothing is taken up,
there lies the isle of 'no more'.
"Nibbāna"—thus I call it,
the coming to an end of old age and death.*
4. *Those who know this and are mindful
and are quenched here and now,
they do not come under the influence of Māra,
they are not Māra's servants.*

11. JATUKAṆṆĪMĀṄAVAPUCCHĀ

1. *sutvānahaṃ vīramakāmākāmiṃ, (iccāyasmā jatukaṇṇi):
oghātigaṃ puṭṭhumakāmamāgamaṃ;
santipadaṃ brūhi sahaṇaṇṇaṃ,
yathātacchaṃ bhagavā brūhi metaṃ.*
2. *bhagavā hi kāme abhibhuṃyā iriyati,
ādiccova pathaviṃ teṇi tejasā;
parittapaṇṇassa me bhūripaṇṇa,
ācikkha dhammaṃ yamaṃ vijaṇṇaṃ;
jātijaṇṇaṃ idha vipphāṇaṃ.*
3. *kāmesu vinaya gedhaṃ, (jatukaṇṇi bhagavā):
nekkhammaṃ daṭṭhu khemato;
uggahitaṃ nirattaṃ vā,
mā te vijjitta kiṇcanaṃ.*
4. *yaṃ pubbe taṃ visosehi,
pacchā te māhu kiṇcanaṃ;
majjhe ce no gahessasi,
upasanto carissasi.*
5. *sabbaso nāmarūpasmim,
vītagedhassa brāhmaṇa;
āsavāssa na vijjanti,
yehi maccuvasaṃ vajeti.*

11. JATUKAṆṆĪ'S QUESTION [1096-1100]

1. *Having heard of the hero who does not desire sensuality
and has gone beyond the flood, I had no choice²⁴ but to come.
Tell the peaceful way, O man of inborn vision.
The real truth, O Blessed one, do tell me that.*
2. *For the Blessed one has completely overcome sensuality
as the fiery sun [overcomes] the earth with its fire.
To me of little wisdom, O man of broad wisdom,
set forth the Dhamma, so that I might know
the abandonment of birth and old age.*
3. *Dispel the greed for sensual pleasures,
seeing renunciation as the safe ground.
Taken up or rejected
let not anything be found in you.*
4. *What went before—let it wither!
What comes after—let it not be for you!
If you do not grasp in the middle
you will fare at peace.*
5. *For him who, regarding the whole of name-and-matter,
has no greed left in him, O Brāhmaṇa,
no taints are found
by which he might go into the power of death.*

12. BHADRĀVUDHAMĀṄAVAPUCCHĀ

1. *okañjahaṃ taṇhacchidaṃ anejaṃ, (iccāyasmā bhadrāvudho):
nandiñjahaṃ oghatiṇṇaṃ vimuttaṃ;
kappañjahaṃ abhiyāce sumedhaṃ,
sutvāna nāgassa apanamissanti ito.*
2. *nānājanā janapadehi saṅgatā,
tava vīra vākyāṃ abhikaṅkhamānā;
tesaṃ tuvaṃ sādhu viyākarohi,
tathā hi te vidito esa dhammo.*
3. *ādānataṇhaṃ vinayetha sabbāṃ, (bhadrāvudhāti bhagavā):
uddhaṃ adho tiriyañcāpi majjhe;
yaṃ yañhi lokasmimupādiyanti,
teneva māro anveti jantuṃ.*
4. *tasmā pajānaṃ na upādiyetha,
bhikkhu sato kiñcanaṃ sabbaloke;
ādānasatte iti pekkhamāno,
pajaṃ imaṃ maccudheyye visattanti.*

12. BHADRĀVUDHA'S QUESTION [1101-04]

1. *The one who has left the house and cut craving and is unmoved,
who has left delight and crossed the flood and is free,
who has left classing—I request that, wise one!
For only after hearing the Nāga will they turn away from here,*
2. *the many people come together from many provinces
awaiting your word, O hero.
To them make the meaning clear,
for it is you who discovered this Dhamma.*
3. *Craving for holding one should dispel altogether—
things above or below, across or in the middle;
for whatever they take hold of in the world,
by that very thing Māra keeps track of them.*
4. *Therefore a monk who understands should not take hold
of anything in the world, [always] being mindful—
“they are stuck with ‘taking up’”²⁵—thus viewing them,
the people who are stuck in the realm of death.*

13. UDAYAMĀṄAVAPUCCHĀ

1. *jhāyiṃ virajamāsīnaṃ, (iccāyasmā udayo):
katakiccaṃ anāsavaṃ;
pāraguṃ sabbadhammānaṃ,
atthi pañhena āgamaṃ;
aññāvimokkhaṃ pabrūhi,
avijjāya pabhedanaṃ.*
2. *pahānaṃ kāmacchandānaṃ, (udayāti bhagavā):
domanassāna cūbhayaṃ;
thinassa ca panūdanaṃ,
kukkuccānaṃ nivāraṇaṃ.*
3. *upekkhāsatisaṃsuddhaṃ,
dhammatakkapurejavaṃ;
aññāvimokkhaṃ pabrūmi,
avijjāya pabhedanaṃ.*
4. *kiṃsu saṃyojano loko,
kiṃsu tassa vicāraṇaṃ;
kissassa vipphānena,
nibbānaṃ iti vuccati.*
5. *nandisaṃyojano loko,
vitakkassa vicāraṇaṃ;
taṇhāya vipphānena,
nibbānaṃ iti vuccati.*
6. *kathaṃ satassa carato,
viññāṇaṃ uparujjhati;
bhagavantaṃ puṭṭhumāgama,
taṃ suṇoma vaco tava.*

13. UDAYA'S QUESTION [1105-11]

1. *To the one who sits in meditation without defilements,
and who has finished the task and is taintless,
and who has gone beyond all things,
it is that I have come with a question:
tell the liberation through knowledge,
the shattering of ignorance.*
2. *With the abandoning of desires for sensuality
as well as of dejections,
and the driving off of sloth,
and the restraining of worries;*
3. *with equanimity and mindfulness purified
and Dhamma-thinking running in front—
I say there is liberation through knowledge
and the shattering of ignorance.*
4. *What is the world fettered by?
What is its roaming about?
With the abandoning of what
is “Nibbāna” being spoken about?*
5. *The world is fettered by delight,
thoughts are its roaming about.
With the abandoning of craving
“Nibbāna” is being spoken of.*
6. *For one faring mindfully just how
does consciousness come to an end?
Having come to ask the Blessed one,
let us hear the word to [answer] that from you!*

7. *ajjhattañca bahiddhā ca,
vedanaṃ nābhinandato;
evaṃ satassa carato,
viññāṇaṃ uparujjatīti.*

7. For the one who internally and externally
does not delight in feeling—
it is for one faring thus mindfully
that consciousness comes to an end.

14. POSĀLAMĀṆAVAPUCCHĀ

1. *yo atītaṃ ādisati, (iccāyasmā posālo):
anejo chinnaśaṃsayo;
pāraguṃ sabbadhammānaṃ,
atthi pañhena āgamaṃ.*
2. *vibhūtarūpasaññissa,
sabbakāyappahāyino;
ajjhatañca bahiddhā ca,
natthi kiñcīti passato;
ñāṇaṃ sakkānupucchāmi,
kathaṃ neyyo tathāvidho.*
3. *viññāṇaṭṭhitiyo sabbā, (posālāti bhagavā):
abhiñānaṃ tathāgato;
tiṭṭhantaṃ jānāti,
vimuttaṃ tapparāyaṇaṃ.*
4. *ākiñcaññasambhavaṃ ñatvā,
nandī saṃyojanaṃ iti;
evameva abhiññāya,
tato tattha vipassati;
etaṃ ñāṇaṃ tathaṃ tassa,
brāhmaṇassa vusīmatoti.*

14. POSĀLA'S QUESTION [1112-15]

1. *To him who reveals the past,
who is unmoved and has cut off doubt,
and who has gone beyond all things,
it is that I have come with a question:*
2. *Of him whose perception of matter has vanished,
who has abandoned the body altogether,
and who internally and externally
sees "There is nothing"—
of him I ask, O Sakyan, what knowledge can there be:
how is such a one to be known?*
3. *Knowing about all the supports
of consciousness the Tathāgata
knows him as he stands there,
freed, having his aim only there.*
4. *Having known the origin of 'nothingness'
and that "delight is a fetter,"
thus having directly known it
he thereupon develops insight into it.
And that is the true knowledge
of the brāhmaṇa who has finished the practice.*

15. MOGHARĀJAMĀṆAVAPUCCHĀ

1. *dvāhaṃ sakkaṃ apucchissaṃ, (iccāyasmā mogharājā):
na me byākāsi cakkhumā;
yāvataṭṭhaṃ devīsi,
byākarotīti me suttaṃ.*
2. *ayaṃ lokaṃ paro lokaṃ,
brahmalokaṃ sadevako;
diṭṭhiṃ te nābhijānāti,
gotamassa yasassino.*
3. *evaṃ abhikkantadassāvīṃ,
atthi pañhena āgamaṃ;
kathaṃ lokaṃ avekkhantaṃ,
maccurājā na passati.*
4. *suññato lokaṃ avekkhassu,
mogharāja sadā sato;
attānudiṭṭhiṃ ūhacca,
evaṃ maccutaro siyā;
evaṃ lokaṃ avekkhantaṃ,
maccurājā na passatīti.*

15. MOGHARĀJA'S QUESTION [1116-19]

1. *Twice I asked the Sakyan
and the one who has eyes did not answer me.
But if for the third time the divine sage
gets asked, he will explain, so I have heard.*
2. *This world, the other world,
and the Brahma-world with its gods,
do not know about your view,
you famous Gotama!*
3. *To the man of such exalted vision
it is that I have come with a question:
when one observes the world in what way
does the king of death not see one.*
4. *Observe the world as empty,
Mogharāja, and always be mindful!
Smash the underlying view of self!
Thus you may become one who has passed beyond death.
When one observes the world in this way
the king of death does not see one.*

16. PIṄGIYAMĀṄAVAPUCCHĀ

1. *jīṇṇohamasmi abalo vītavaṇṇo, (iccāyasmā piṅgiyo):
nettā na suddhā savanaṃ na phāsu;
māhaṃ nassaṃ momuho antarāva,
ācikkha dhammaṃ yamaṃ vijaññaṃ;
jātijarāya idha vipphāṇaṃ.*
2. *disvāna rūpesu vihaññaṃāne, (piṅgiyāti bhagavā):
ruppanti rūpesu janā pamattā;
tasmā tuvaṃ piṅgiya appamatto,
jahassu rūpaṃ apunabbhavāya.*
3. *disā catasso vidisā catasso,
uddhaṃ adho dasa disā imāyo;
na tuyhaṃ adiṭṭhaṃ asutaṃ amutaṃ,
atho aviññātaṃ kiñcanamatthi loke;
ācikkha dhammaṃ yamaṃ vijaññaṃ,
jātijarāya idha vipphāṇaṃ.*
4. *taṇhādhipanne manuje pekkhamāno, (piṅgiyāti bhagavā):
santāpajāte jarasā parete;
tasmā tuvaṃ piṅgiya appamatto,
jahassu taṇhaṃ apunabbhavāyāti.*

16. PIṄGIYA'S QUESTION [1120-23]

1. *I am old, weak and discolored.
The sight is not clear, the hearing is not easy.
Let me not get lost in confusion to my detriment.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*
2. *Seeing people getting harassed in their bodies,
for heedless people get afflicted in their bodies—
therefore do you, O Piṅgiya, heedfully
give up the body, for the sake of finishing rebirth.*
3. *The four straight directions, the four intermediate ones,
above and below, in these ten directions
there is not for you anything unseen, unheard or not thought of,
or not cognized, anywhere in the world.
Set forth the Dhamma, so that I may come to know
the abandonment of birth and old age.*
4. *Seeing people enmeshed in craving,
in torment, and overcome by old age—
therefore do you, O Piṅgiya, heedfully
give up craving for the sake of finishing rebirth.*

17. PĀRĀYANANIGĪTIGĀTHĀ

1. *pārāyanamanugāyissaṃ, (iccāyasmā piṅgiyo):
yathāddakkhi tathākkhāsi;
vimalo bhūrimedhaso,
nikkāmo nibbano nāgo;
kissa hetu musā bhaṇe.*
2. *pahīnamalamohassa,
mānamakkhappahāyīno;
handāhaṃ kittayissāmi,
giraṃ vaṇṇūpasañhitaṃ.*
3. *tamonudo buddho samantacakkhu,
lokantagū sabbabhavātivatto;
anāsavo sabbadukkhappahīno,
saccavhaya brahme upāsito me.*
4. *dijo yathā kubbanakaṃ pahāya,
bahupphalaṃ kānanamāvaseyya;
evampahaṃ appadasse pahāya,
mahodadhiṃ haṃsoriva ajjhapatto.*
5. *ye me pubbe viyākaṃsu,
huraṃ gotamasāsanā;
iccāsi iti bhavissati,
sabbaṃ taṃ itihītihaṃ;
sabbaṃ taṃ takkavaḍḍhanaṃ.*
6. *eko tamanudāsino,
jutimā so pabhaṅkaro;
gotamo bhūripaññāṇo,
gotamo bhūrimedhaso.*

17. PIṄGIYA'S SONG OF PRAISE [1131-49]

1. *I shall sing in praise of the way to the beyond, [this the Venerable Piṅgiya said.]
As he saw it, so he told it,
the unstained man of broad wisdom,
the leader, free of sensuality and entanglement
—why should he lie?*
2. *The men who has abandoned the stain of delusion
and given up conceit and arrogance,
I shall now extol
in words of praise.*
3. *The dispeller of darkness, the awakened one of all-round vision,
who has gone to the end of the world and passed beyond all being,
the taintless one with all suffering left behind,
the truly named one, O Brahmā, has been waited upon by me.*
4. *Like a bird that leaves a small wood
in order to reside in a forest with much fruit,
so I have left those of little vision—
and I have arrived to the big ocean like a swan.*
5. *Those who explained things to me before,
prior to [hearing] Gotama's teaching,
"Thus it was and thus it will be"—
all that is mere hearsay!
All that is feeding speculation!*
6. *Sitting alone, dispelling darkness
he is like a light spreading lustre,
Gotama of broad understanding,
Gotama of broad wisdom.*

7. *yo me dhammamedesesi,
sandīṭṭhikamakālikam;
taṇhakkhayamanītikam,
yassa natthi upamā kvaci.*
8. *kiṃ nu tamhā vip̐pavasasi,
muhuttamapī piṅgiya;
gotamā bhūripaṇṇāṇā,
gotamā bhūrimedhasā.*
9. *yo te dhammamedesesi,
sandīṭṭhikamakālikam;
taṇhakkhayamanītikam,
yassa natthi upamā kvaci.*
10. *nāhaṃ tamhā vip̐pavasāmi,
muhuttamapī brāhmaṇa;
gotamā bhūripaṇṇāṇā,
gotamā bhūrimedhasā.*
11. *yo me dhammamedesesi,
sandīṭṭhikamakālikam;
taṇhakkhayamanītikam,
yassa natthi upamā kvaci.*
12. *passāmi naṃ manasā cakkhunāva,
rattindivaṃ brāhmaṇa appamatto;
namassamāno vivasemi rattiṃ,
teneva mañṇāmi avip̐pavāsaṃ.*
13. *saddhā ca pīti ca mano sati ca,
nāpentime gotamasāsanamhā;
yaṃ yaṃ disaṃ vajati bhūripaṇṇo,
sa tena teneva natohamasmi.*

7. *Who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.*
8. *“Why do you dwell apart from him
even for a moment, O Piṅgiya,
Gotama of broad understanding,
Gotama of broad wisdom,*
9. *“who taught you the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.”*
10. *I do not stay apart from him
even for a moment, brāhmaṇa,
Gotama of broad understanding,
Gotama of broad wisdom,*
11. *who taught me the Dhamma
of here and now, not involving time,
that destroys craving and is free of disease
and to which no simile can be found.*
12. *I see him with the mind as with the eye
day and night, O brāhmaṇa, without neglect,
reverently I let the night pass.
Because of this I think there is no staying apart.*
13. *My faith and joy, my mind and memory
do not depart from Gotama’s teaching.
Whatever direction the one of broad wisdom walks
to that very direction I am inclined.*

14. *jiṇṇassa me dubbalathāmakassa,
teneva kāyo na paleti tattha;
saṃkappayantāya vajāmi niccaṃ,
mano hi me brāhmaṇa tena yutto.*
15. *paṅke sayāno pariphandaṃ,āno,
dīpā dīpaṃ upaplaviṃ;
athaddasāsiṃ sambuddhaṃ,
oghatiṇṇamanāsavaṃ.*
16. *yathā ahū vakkali muttasaddho,
bhadraṃvudho ālavigotamo ca;
evamevaṃ tvampi pamañcassu saddhaṃ,
gamiṣasi tvaṃ piṇḍiya maccudheyyassa pāraṃ.*
17. *esa bhiyyo pasīdāmi,
sutvāna munino vaco;
vivaṭṭacchaddo sambuddho,
akkhilo paṭibhānavā.*
18. *adhideve abhiññāya,
sabbhaṃ vedi varovaraṃ;
pañhānantakaro satthā,
kaṅkhinaṃ paṭijānataṃ.*
19. *asaṃhiraṃ asaṅkappaṃ,
yassa natthi upamā kvaci;
addhā gamiṣāmi na mettha kaṅkhā,
evaṃ maṃ dhārehi adhimuttacittanti.*

pārāyanavaggo pañcama.

14. *Since I am old, weak and feeble,
therefore my body does not run to that side.
I am always going by my thought vehicle,
for my mind, O brāhmaṇa, is bound up with him.*
15. *Lying in the mud floundering
I floated from island to island,
then I saw the awakened one
who has crossed the flood and is taintless.*
16. *As Vakkali was one of free-flowing faith
as Bhadrāvudha and Ālavi Gotama,
thus you too release your faith.
You will go, O Piṅgiya, beyond the realm of death!*
17. *I get renewed confidence
having heard the word of the Muni,
the awakened one with veil removed,
free of barrenness, of ready wit.*
18. *Having gained knowledge about the gods,
he knew everything, high and low,
the teacher who putted an end to questions
for those who admit of being doubters.*
19. *Unmovable, unshakable,
to which there is no simile,
indeed, I shall go there, of that I have no doubt.
Thus remember me as one whose heart is resolved!*

END OF THE PĀRĀYANAVAGGA

OTHER SUTTAS

1. MUNI SUTTA

1. *santhavāto bhayaṃ jātaṃ,
niketā jāyate rajo;
aniketamasanthavaṃ,
etaṃ ve munidassanaṃ.*
2. *yo jātamucchijja na ropayeyya,
jāyantamassa nānuppavecche;
tamāhu ekaṃ muninaṃ carantaṃ,
addakkhi so santipadaṃ mahesi.*
3. *saṅkhāya vatthūni pamāya bijaṃ,
sinehamassa nānuppavecche;
sa ve muni jātikhayantadassī,
takkaṃ pahāya na upeti saṅkhaṃ.*
4. *aññāya sabbāni nivesanāni,
anikāmayaṃ aññatarampi tesaṃ;
sa ve muni vītagedho agiddho,
nāyūhatī pāragato hi hoti.*
5. *sabbābhibhuṃ sabbaviduṃ sumedhaṃ,
sabbesu dhammesu anūpalittaṃ;
sabbañjahaṃ taṇhakkhaye vimuttaṃ,
taṃ vāpi dhīrā muni vedayanti.*
6. *paññābalaṃ silavatūpapannaṃ,
samāhitaṃ jhānaraṃ satīmaṃ;
saṅgā pamuttaṃ akhilaṃ anāsavaṃ,
taṃ vāpi dhīrā muni vedayanti.*

1. SAGE [SN 1:12, 207–221]

1. From socialising fear is born,
from the house dust arises.
Freedom from house and society
that is the Muni's vision.
2. He who has uprooted the born and does not regrow
and does not allow a [new] arising process,
him they call the lone-faring Muni,
for he, the true sage, has seen the way of peace.
3. Surveying the fields, crushing the seed,
not allowing any moisture to it,
he is the Muni who sees the utter destruction of birth.²⁶
Giving up thinking he does not enter the surveyable.
4. Having known all resorts,
not wanting any of them,
he is the Muni who is freed from greed and does not go along it.
He does not struggle, he has gone across.
5. Overcoming all, knowing all, mature in wisdom,
not getting stuck in anything,
giving up all, freed in the destruction of craving—
him too the wise make known as the Muni.
6. Strong in wisdom, endowed with virtue and practice,
composed, delighting in meditation, mindful,
with barrenness gone, taintless—
him too the wise make known as the Muni.

7. *ekaṃ carantaṃ munimappamattaṃ,
nindāpasaṃsāsu avedhamānaṃ;
sīhaṃva saddesu asantasantaṃ,
vātaṃva jālamhi asajjamānaṃ;
padmaṃva toyena alippamānaṃ,
netāramaññesamanaññaneyyaṃ;
taṃ vāpi dhīrā muni vedayanti.*
8. *yo ogahaṇe thambhorivābhijāyati,
yasmim̐ pare vācāpariyantaṃ vadanti;
taṃ vītarāgaṃ susamāhitindriyaṃ,
taṃ vāpi dhīrā muni vedayanti.*
9. *yo ve t̐hitatto tasaraṃva uju,
jigucchati kammehi pāpakehi;
vīmaṃsamāno visamaṃ samañca,
taṃ vāpi dhīrā muni vedayanti.*
10. *yo saññatatto na karoti pāpaṃ,
daharo majjhimo ca muni yatatto;
arosaneyyo na so roseti kañci,
taṃ vāpi dhīrā muni vedayanti.*
11. *yadaggato majjhato sesato vā,
piṇḍaṃ labhetha paradattūpajīvi;
nālaṃ thutuṃ nopi nipaccavādī,
taṃ vāpi dhīrā muni vedayanti.*
12. *muniṃ carantaṃ virataṃ methunasmā,
yo yobbane napanibajjhate kvaci;
madappamādā virataṃ vip̐pamuttaṃ,
taṃ vāpi dhīrā muni vedayanti.*

7. Faring alone the Muni free of negligence,
unshaken in blame and praise
like the lion undisturbed by sounds,
like the wind not caught in the net,
like the lotus untouched by water,
the leader of others, not led by them—
him too the wise make known as the Muni.
8. He who remains like a post in the bathing place,
regarding whom others come to the end of words,²⁷
freed from lust, well composed in faculties—
him too the wise make known as the Muni.
9. He who, with a balanced mind and straight like a weaving shuttle,
is disgusted with evil acts
and investigates the even and the uneven—
him too the wise make known as the Muni.
10. He who well-restrained does no evil
whether young or middle-aged, being a Muni,
and neither gets provoked nor provokes anyone—
him too the wise make known as the Muni.
11. Depending as he is on others for food,
whether he receives from the top, the middle, or the remainder,
he is incapable of praising or criticizing it—
him too the wise make known as the Muni.
12. The Muni living aloof from sexuality,
who even in his youth gets entangled nowhere,
refraining from indulgence and negligence, well-freed—
him too the wise make known as the Muni.

13. *aññāya lokaṃ paramatthadassiṃ,
oghaṃ samuddaṃ atitariya tādīṃ;
taṃ chinnaṅgathaṃ asitaṃ anāsavaṃ,
taṃ vāpi dhīrā muni vedayanti.*
14. *asamā ubho dūravihāravuttino,
gihī dāraposī amamo ca subbato;
parapāṇarodhāya gihī asaññato,
niccaṃ munī rakkhati pāṇine yato.*
15. *sikhī yathā nilagīvo vihaṅgamo,
haṃsassa nopeti javaṃ kudācanaṃ;
evaṃ gihī nānukaroti bhikkhuno,
munino vivittassa vanamhi jhāyatoti.*

13. Having known the world, seeing the highest purpose,
having crossed the flood and the ocean, being Such-like,
with knots cut, unattached and taintless—
him too the wise make known as the Muni.
14. Unequal are the two, remote in life and practice:
the householder who feeds a family and the possessionless one of good
practice.
The householder is unrestrained in killing living beings
while the Muni always protects animals, being restrained.
15. Even as the blue-necked crested bird
never reaches the speed of the wild-goose,
so the house-holder cannot emulate the monk,
the secluded Muni meditating in the forest.

2. SAMMĀPARIBBĀJANIYA SUTTA

1. *pucchāmi muniṃ pahūtapaññaṃ,
tiṇṇaṃ pāraṅgataṃ parinibbutaṃ ʘhitattaṃ;
nikkhamma gharā panujja kāme,
kathaṃ bhikkhu sammā so loke paribbajeyya.*
2. *yassa maṅgalā samūhatā, (iti bhagavā):
uppātā supinā ca lakkhaṇā ca;
so maṅgaladosavippahīno,
sammā so loke paribbajeyya.*
3. *rāgaṃ vinayetha mānusesu,
dibbesu kāmesu cāpi bhikkhu;
atikkamma bhavaṃ samecca dhammaṃ,
sammā so loke paribbajeyya.*
4. *vipiṭṭhikatvāna pesuṇāni,
kodhaṃ kaddariyaṃ jaheyya bhikkhu;
anurodhavirodhavippahīno,
sammā so loke paribbajeyya.*
5. *hitvāna piyaṇca appiyaṇca,
anupādāya anissito kuhiṇci;
saṃyojanīyehi vippamutto,
sammā so loke paribbajeyya.*
6. *na so upadhīsu sārāmeti,
āḍānesu vineyya chandarāgaṃ;
so anissito anaññaṇeyyo,
sammā so loke paribbajeyya.*

2. FARING RIGHTLY [SN 2:13, 359–375]

1. *I ask the Muni of great wisdom,
crossed over, gone to the other shore, quenched and balanced:
having gone forth from the house and dismissed sensual pleasures
how would a monk fare rightly in the world?*
2. He who has abolished fortune-looking,
shooting stars, dreams and portents,
he, with the blemish of fortune-looking fully abandoned,
would fare rightly in the world.
3. The monk should dispel his lust for human pleasures
as well as for the divine ones.
Transcending existence and realising the Dhamma—
he would fare rightly in the world.
4. Turning his back on slanders
the monk should abandon anger and avarice.
With attraction and opposition fully abandoned—
he would fare rightly in the world.
5. Having abandoned the liked and the disliked,
not taking up, he is not dependent on anything.
From things that fetter well-released—
he would fare rightly in the world.
6. He does not go for an essence in appropriations,
for things taken up he dispels desire and lust.
Being independent and not guidable by others—
he would fare rightly in the world.

7. *vacasā manasā ca kammunā ca,
aviruddho sammā viditvā dhammaṃ;
nibbānapadābhipatthayāno,
sammā so loke paribbajeyya.*
8. *yo vandati manti nunnameyya,
akkuṭṭhopi na sandhiyetha bhikkhu;
laddhā parabhojanaṃ na majje,
sammā so loke paribbajeyya.*
9. *lobhañca bhavañca vipphāya,
virato chedanabandhanā ca bhikkhu;
so tiṇṇakathaṃkatho visallo,
sammā so loke paribbajeyya.*
10. *sāruppaṃ attano viditvā,
no ca bhikkhu hiṃseyya kañci loke;
yathātathiyaṃ viditvā dhammaṃ,
sammā so loke paribbajeyya.*
11. *yassānusayā na santi keci,
mūlā ca akusalā samūhatāse;
so nirāso anāsisāno,
sammā so loke paribbajeyya.*
12. *āsavakhīṇo pahīnamāno,
sabbaṃ rāgapathaṃ upātivatto;
danto parinibbuto ʘhitatto,
sammā so loke paribbajeyya.*
13. *saddho sutavā niyāmadassī,
vaggagatesu na vaggasāri dhīro;
lobhaṃ dosaṃ vineyya paṭighaṃ,
sammā so loke paribbajeyya.*

7. In word, thought and deed,
not acting contrarily having rightly understood the Dhamma,
aspiring to the state of quenching—
he would fare rightly in the world.
8. The bhikkhu should not get elated thinking “he worships me”.
Being abused he should not feel resentment.
Having received the food offered by others he should not indulge—
in that way he would fare rightly in the world.
9. Having abandoned greed and existence,
abstaining from cutting and binding, the monk,
crossed over doubt, with barb pulled out—
he would fare rightly in the world.
10. Knowing what is suitable for himself
the monk should not harm anyone in the world.
Knowing the Dhamma according to its suchness—
he would fare rightly in the world.
11. In whom there are no latent tendencies,
whose roots of evil have been done away with,
and who rid of inclinations does not yearn,
he would fare rightly in the world.
12. With taints destroyed and conceit abandoned,
having abandoned all the ways of lusting,
controlled, quenched and balanced—
he would fare rightly in the world.
13. Confident, learned, seeing the sure way
not taking sides among the divided,
having dispelled greed, hatred and resistance—
he would fare rightly in the world.

14. *saṃsuddhajino vivaṭṭacchado,
dhammesu vasi pāragū anejo;
saṅkhāranirodhañāṇakusalo,
sammā so loke paribbajeyya.*
15. *atītesu anāgatesu cāpi,
kappātīto aticcasuddhipañño;
sabbāyatanehi vippamutto,
sammā so loke paribbajeyya.*
16. *aññāya padaṃ samecca dhammaṃ,
vivaṭaṃ disvāna pahānamāsavānaṃ;
sabbupadhīnaṃ parikkhayāno,
sammā so loke paribbajeyya.*
17. *addhā hi bhagavā tatheva etaṃ,
yo so evaṃvihārī danto bhikkhu;
sabbasaṃyojanayogavītivatto,
sammā so loke paribbajeyyāti.*

14. A conqueror of purity with veil removed
master in things experienced, gone beyond, unmoved.
Skilled in the knowledge of cessation of fabrications—
he would fare rightly in the world.
15. Upon things that have passed and those not yet come
not building up, having passed beyond through pure wisdom,
being completely released from the sense faculties—
he would fare rightly in the world.
16. Knowing the path, understanding the Dhamma,
seeing the open, the abandonment of taints,
with destructions of all appropriations—
he would fare rightly in the world.
17. *Certainly indeed, O Blessed one, that is just so:
Whatever monk lives controlled in that way
and has gone beyond all things that fetter—
he would fare rightly in the world.*

3. SABHIYA SUTTA

1. “Kaṅkhī vecikicchī āgamaṃ, (iti sabhiyo):
Pañhe pucchitum abhikaṅkhamāno;
Tesantakaro bhavāhi pañhe me puṭṭho,
Anupubbaṃ anudhammaṃ byākarohi me”.
2. “Dūrato āgatosi sabhiya, (iti bhagavā):
Pañhe pucchitum abhikaṅkhamāno;
Tesantakaro bhavāmi pañhe te puṭṭho,
Anupubbaṃ anudhammaṃ byākaromi te.
3. Puccha maṃ sabhiya pañhaṃ,
Yaṃ kiñci manasicchasi;
Tassa tasseva pañhassa,
Ahaṃ antaṃ karomi te”ti.
4. “Kiṃpattinamāhu bhikkhunaṃ, (iti sabhiyo):
Sorataṃ kena kathaṇca dantamāhu;
Buddhoti kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.
5. “Pajjena katena attanā, (sabhiyāti bhagavā):
Parinibbānagato vitiṇṇakaṅkho;
Vibhavaṇca bhavaṇca vippahāya,
Vusitavā khīṇapunabbhavo sa bhikkhu.
6. Sabbattha upekkhako satimā,
Na so hiṃsati kañci sabbaloke;
Tiṇṇo samaṇo anāvalo,
Ussadā yassa na santi sorato so.

3. SABHIYA [SN 3:6, 510-547]

1. *Spurred by doubt and worry I have come
all anxious to ask questions.
Make an end to them when asked by me,
gradually and accordingly, explain them all!*
2. From far indeed you have come, O Sabhiya,
all anxious to ask questions.
I'll make end to them when asked by you,
gradually and accordingly I'll make them all plain.
3. Ask questions of me, O Sabhiya,
whatever you are having in mind!
To each one of your questions
I'll make an end for you.
4. *One with what attainments do they call a "bhikkhu"?
By what the "gentle one", and how again a "tamed one"?
An "awakened one"—how is one so called?
When asked by me, O Blessed one, explain them all!*
5. On self-trodden path
gone to extinction, crossed over doubt,
with unbeing and being well-abandoned,
he, the master, with re-becoming exhausted, is a "bhikkhu".
6. Everywhere equanimous and mindful
he does not harm anyone in the whole wide world.
He, the recluse, having crossed and being unperturbed,
the one who has no prominences, is a "gentle one".

7. *Yassindriyāni bhāvitāni,
Ajjhattaṃ bahiddhā ca sabbaloke;
Nibbijja imaṃ parañca lokaṃ,
Kālaṃ kaṅkhati bhāvito sa danto.*
8. *Kappāni viceyya kevalāni,
Saṃsāraṃ dubhayaṃ cutūpapātaṃ;
Vigatarajamanaṅgaṇaṃ visuddhaṃ,
Pattaṃ jātikhayaṃ tamāhu buddhan”ti.*
9. *“Kiṃpattinamāhu brāhmaṇaṃ, (iti sabhiyo):
Samaṇaṃ kena kathaṅca nhātakoti;
Nāgoti kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.*
10. *“Bāhitvā sabbapāpakāni, (sabhiyāti bhagavā):
Vimalo sādhusamāhito t̥hitatto;
Saṃsāramaticca kevali so,
Asito tādi pavuccate sa brahmā.*
11. *Samitāvi pahāya puñṇapāpaṃ,
Virajo ñatvā imaṃ parañca lokaṃ;
Jātimaraṇaṃ upātivatto,
Samaṇo tādi pavuccate tathattā.*
12. *Ninhāya sabbapāpakāni,
Ajjhattaṃ bahiddhā ca sabbaloke;
Devamanussesu kappiyesu,
Kappaṃ neti tamāhu nhātakoti.*
13. *Āguṃ na karoti kiñci loka,
Sabbasaṃyoge visajja bandhanāni;
Sabbattha na sajjatī vimutto,
Nāgo tādi pavuccate tathattā”ti.*

7. He whose faculties are cultivated
internally and externally everywhere in the whole wide world.
He, having pierced this world and the next,
abides the time well cultivated—that one is a “tamed one”.
8. He who has explored the kalpas entirely—
the coursing-on, both in dissolution and re-evolution—
dust free, unblemished and pure,
reached to the destruction of birth, they call an “awakened one”.
9. *One with what attainments do they call a “Brāhmaṇa”?*
By what a “recluse”, and how again a “washed one”?
A “Nāga”—how is one so called?
When asked by me, O Blessed one, explain them all!
10. Having pushed out all evil things,
being stainless, well composed, of steadfast self,
passed beyond the coursing-on he is complete.
Such a one, not being stuck, is indeed²⁸ a “Brāhmaṇa”.
11. Being calmed, having abandoned good and evil,
free of dust, having known this world and the next,
gone quite beyond birth and death,
such a one is called a “recluse”, because of such a fact.
12. Having washed away all evil things
internally and externally in the whole wide world,
among gods and men who put things into classes
he does not enter any of those classes—him they call a “washed one”.
13. He does not commit any crime [*āgu*] in the world,
having let go all fetters and bonds.
Nowhere does he get stuck, being free.
Such a one is called a “Nāga”, because of such a fact.

14. “Kaṃ khettaḷinaṃ vadanti buddhā, (iti sabhiyo):
Kusalaṃ kena kathaṇca paṇḍitoti;
Muni nāma kathaṃ pavuccati,
Puṭṭho me bhagavā byākarohi”.
15. “Khettāni viceyya kevalāni, (sabhiyāti bhagavā):
Dibbaṃ mānusakaṇca brahmakhettaṃ;
Sabbakhettaṃ mālabandhanā pamutto,
Khettaḷino tādi pavuccate tathattā.
16. Kosāni viceyya kevalāni,
Dibbaṃ mānusakaṇca brahmakosaṃ;
Sabbakosaṃ mālabandhanā pamutto,
Kusalo tādi pavuccate tathattā.
17. Dubhayāni viceyya paṇḍarāni,
Ajjhattaṃ bahiddhā ca suddhipaṇṇo;
Kaṇhaṃ sukkaṃ upātivatto,
Paṇḍito tādi pavuccate tathattā.
18. Asataṇca sataṇca ṇatvā dhammaṃ,
Ajjhattaṃ bahiddhā ca sabbaloke;
Devamanussehi pūjaniyo,
Saṅgaṃ jālamicca so muni”ti.
19. “Kiṃpattinamāhu vedagaṃ, (iti sabhiyo):
Anuviditaṃ kena kathaṇca viriyavāti;
Ājāniyo kinti nāma hoti,
Puṭṭho me bhagavā byākarohi”.
20. “Vedāni viceyya kevalāni, (sabhiyāti bhagavā):
Samaṇānaṃ yānidhatthi brāhmaṇānaṃ;
Sabbavedanāsu vītarāgo,
Sabbāṃ vedamicca vedagū so.

14. *Whom do the awakened ones call a “field-conqueror”?
By what a “skillful one”, and how again a “wise one”?
How is one called by the name “Muni”?
When asked by me, O Blessed one, explain them all!*
15. Having conquered the fields entirely—
the divine, the human, and the Brahma-field—
released from bondage to the root of all fields,
such a one is called a “field-conqueror”, because of such a fact.
16. Having explored the sheaths entirely—
the divine, the human and the Brahma-sheath—
released from bondage to the root of all sheaths,
He is called a “skillful one”, because of such a fact.
17. Having explored both bright fields,
internally and externally, being one of clear understanding,
having transcended black and white,
such a one is called a “wise one”, because of such a fact.
18. Having known the Dhamma of both the bad and the good
internally and externally in the whole wide world,
he is worthy of veneration by gods and men.
Having gone beyond the trap and the net, he is a “Muni”.
19. *One with what attainments do they call a “lore-accomplisher”?
By what a “prober”, and how again a “vigorous one”?
How indeed is one a “thoroughbred”?
When asked by me, O Blessed one, explain them all.*
20. Having explored all lores entirely—
those of recluses as well as those of brāhmaṇas—
free of lust regarding all feelings,
having gone beyond all lore he is a “lore-accomplisher”.

21. *Anuvicca papañcanāmarūpaṃ,
Ajjhattaṃ bahiddhā ca rogamūlaṃ;
Sabbarogamūlabandhanā pamutto,
Anuvidito tādi pavuccate tathattā.*
22. *Virato idha sabbapāpakehi,
Nirayadukkhaṃ aticca viriyavāso;
So viriyavā padhānavā,
Dhīro tādi pavuccate tathattā.*
23. *Yassassu lunāni bandhanāni,
Ajjhattaṃ bahiddhā ca saṅgamūlaṃ;
Sabbasaṅgamūlabandhanā pamutto,
Ājāniyo tādi pavuccate tathattā”ti.*
24. *“Kiṃpattinaṃāhu sottiyaṃ, (iti sabhiyo):
Ariyaṃ kena kathaṇca caraṇavāti;
Paribbājako kinti nāma hoti,
Puṭṭho me bhagavā byākarohi”.*
25. *“Sutvā sabbadhammaṃ abhiññāya loke, (sabhiyāti bhagavā):
Sāvajjānavajjaṃ yadatthi kiñci;
Abhibhuṃ akathaṇkathiṃ vimuttaṃ,
Anighaṃ sabbadhimāhu sottiyoti.*
26. *Chetvā āsavāni ālayāni,
Vidvā so na upeti gabbhaseyyaṃ;
Saññaṃ tividhaṃ panujja paṇkaṃ,
Kappaṃ neti tamāhu ariyoti.*
27. *Yo idha caraṇesu pattipatto,
Kusalo sabbadā ājānāti dhammaṃ;
Sabbattha na sajjati vimuttacitto,
Paṭighā yassa na santi caraṇavā so.*

21. Having probed into the expanse that is name-and-matter,
internally and externally the root of disease,
released from bondage to the root of all disease,
such a one is called a “prober”, because of such a fact.
22. With no more delight for evil things,
gone beyond the suffering of hell, he is a vigorous one.
Being vigorous and strenuous,
such a one is called a “vigorous fighter”, because of such a fact.
23. For whom bondages have been cut away for good,
internally and externally the root of the trap,
released from bondage to the root of the trap,
such one is called a “thoroughbred”, because of such a fact.
24. *One with what attainments do they call a “learner”?*
By what is one a “noble”, and how again “one with conduct”?
How indeed is one a “wanderer”?
When asked by me, O Blessed one, explain them all!
25. Having learned all Dhamma, and having directly known
the blameworthy and the blameless, as far as they go,
that master, who has ceased questioning and is free,
and who is untroubled everywhere, they call a “learner”.
26. Having cut all taints and attachments,
being one who knows he does not go to a womb-bed,
that one, who has dispelled the mire of the three-fold perception
and does not enter into the classable, they call a “noble”.
27. He who has attained to completion in conducts,
he skillfully, on every occasion, knows the Dhamma.
Nowhere does he get stuck, being free.
The one for whom there are no resistances, he is “one with conduct”.

28. *Dukkhavepakkaṃ yadatthi kammaṃ,
Uddhamadho tiriyaṃ vāpi majjhe;
Paribbājayitvā pariññacārī,
Māyaṃ mānamathopi lobhakodhaṃ;
Pariyantamakāsi nāmarūpaṃ,
Taṃ paribbājakamāhu pattipattan”ti.*
29. *“Yāni ca tīṇi yāni ca saṭṭhi,
Samaṇappavādasitāni bhūripaṇṇa;
Saññakkharasaññanissitāni,
Osaraṇāni vineyya oghatamaḡā.*
30. *Antagūsi pāragū dukkhassa,
Arahāsi sammāsambuddho khīṇāsavaṃ taṃ maññe;
Jutimā mutimā pahūtaṃ paṇṇo,
Dukkhassantakara atāresi maṃ.*
31. *Yaṃ me kaṅkhitamaññāsi,
Vicikicchā maṃ tārayi namo te;
Muni monapathesu pattipatta,
Akhila ādiccabandhu soratosi.*
32. *Yā me kaṅkhā pure āsi,
Taṃ me byākāsi cakkhumā;
Addhā munīsi sambuddho,
Natthi nīvaraṇā tava.*
33. *Upāyāsā ca te sabbe,
Viddhastā vinaḷīkatā;
Sītibhūto damappatto,
Dhitimā saccanikkamo.*
34. *Tassa te nāganāgassa,
Mahāvīrassa bhāsato;
Sabbe devānumodanti,
Ubho nāradapabbatā.*

28. Whatever action that is ripening in suffering—
 whether in the upper world, below, between or in the middle—
 he is an avoider of that, faring with full knowledge
 of deceit and conceit as well as of greed and anger.
 He has made an end to name-and-matter.
 That one they call a “wanderer”, attained to completion.
29. *The three and sixty*
sticky views of the recluses, O great wise man,
which are dependent upon perception with labels and terms,²⁹
having dispelled all those common view points he came to the end of the flood.
30. *You have gone to the end, to the other side of suffering.*
You are a worthy one, a fully awakened one, with taints exhausted—so I think.
O bright and thoughtful one of broad wisdom,
you who have put an end to suffering—you took me across.
31. *Whatever hesitation in me you came to know of*
whatever doubt, you made me cross—homage be to you,
you Muni, attained to completion in the ways of silence,
you kinsman of the sun, free of barrenness, you are the gentle man.
32. *Whatever hesitation I had before*
that the one with eyes explained to me.
Indeed you are a Muni self-awakened,
there are no hindrances for you.
33. *All harassments you had*
have been shattered and obliterated.
You have become cool, completely tamed,
resolute, building your strength upon truth.
34. *When you, Nāga among nāgas,*
great hero, speak
all gods rejoice—
those of both Nārada hills.

35. *Namo te purisājañña,
Namo te purisuttama;
Sadevakasmiṃ lokasmiṃ,
Natthi te paṭipuggalo.*
36. *Tuvaṃ buddho tuvaṃ satthā,
Tuvaṃ mārābhibhū muni;
Tuvaṃ anusaye chetvā,
Tiṇṇo tāresi maṃ pajam.*
37. *Upadhī te samatikkantā,
Āsavā te padālitā;
Sīhosi anupādāno,
Pahīnabhayaabheravo.*
38. *Puṇḍarīkaṃ yathā vaggu,
Toye na upalimpati;
Evaṃ puñña ca pāpe ca,
Ubhaye tvaṃ na limpasi;
Pāde vīra pasārehi,
Sabhiyo vandati satthuno”ti.*

35. *Homage to you, thoroughbred among men!
Homage to you, you man supreme!
In the world with its gods
there is no person to equal you!*
36. *You are the awakened one, the teacher,
the Muni who overcomes Māra.
You, having cut the tendencies,
have crossed, and you bring these people across.*
37. *You have overcome all appropriations.
You have burst asunder all taints.
You are a lion, free of clinging,
with fear and trembling left behind.*
38. *Just as a beautiful white lotus
does not get touched in water,
so in good and evil,
in these two you do not get touched.
Stretch forth your feet, O hero:
Sabhiya pays respect to the teacher!*

NOTES

- 1 “Incorrigible” for *avadāṇiyā*. The root meaning is “not to be spoken to” or “not open to others”, though mostly translated “niggardly”.
- 2 *Ussada*: the root means “sitting up” or “swelling out”. Cf. the seven *ussadā* of the *mahāpurisalakkhaṇas* (DN 30/iii,151).
- 3 Reading *samuggahitā*; the whole line occurs in several verses and sometimes *-aṃ* is right, sometimes *-ā* (so in *Paramatṭha-ka Sutta*, Sn 4:5, verse 6).
- 4 See note 12 to *Mahāvīyūha Sutta*, Sn 4:13, verse 3.
- 5 Not translating *ti*, as in v.l. and *Niddesa*.
- 6 Reading *sabbe*, v.l.
- 7 *Purekkhataṃ*: usually taken to refer to the future here, but the future is already implied in the first line. All three times are *purekkhata* for him, i.e., grounds for concerns.
- 8 *Apurakkhataṃ*, lit. “not put forward”.
- 9 *Sañkhā* is sometimes used as a synonym for *nāma* (*Niruttipatha Sutta*, SN 22:62/iii,72), and the root meaning of *papañca* is ‘expanded’, and so *papañca* can be taken as equivalent to *rūpa*. So we get *papañcasañkhā* = *nāmarūpa*. Further, *saññā*

is the *nāma* factor that is closest to *viññāṇa* (though there can be *viññāṇa* without an active *saññā*). Therefore, in this context at least, instead of *viññāṇapaccayā nāmarūpaṃ*, we have *saññānidānā papañcasanikhā*.

Expanse and name: ‘Expanse’ here translates the root meaning of *papañca* (expanding, expanse). The derived meaning is *kilesa* (in the broadest sense), which is found only in non-Arahats, and this is the more usual meaning of the word. *Papañca* as expanse is eminently a characteristic of *rūpa* as *spatial* expanse. And so we find sometimes (MN 140, MN 62) space as the fifth element besides the usual four. Verse 13 has sometimes been taken to refer to the *anupādisesa nibbānadhātu* (Ñāṇananda, *Concept and Reality*). This I think is a mistake. The verse refers to *aggaṃ yakkhassa suddhiṃ* (“the highest purity of the spirit”). This is echoed in the *Kosala Sutta* (AN 10:29) which has *paramayakkhavisuddhiṃ* (so all Sinhalese manuscripts, though the Burmese and all editions have *paramatthavisuddhiṃ*). In this Sutta the “highest purity of the spirit” is identified as *nevasaññānāsaññāyatana*. This may well be the meaning also here. Note that all these states have to be overcome, and that the Arahāt is referred to only in the last verse of the Kalahavivāda Sutta, Sn 4:17.

- 10 This line is problematic, I translate to give a fitting meaning. *Sameti* and *bhavābhavāya* could be taken differently.
- 11 Reading with Sinhalese manuscripts *atīsaṃ dīṭṭhiyā*.
- 12 Compare with this Duṭṭhaṭṭhaka Sutta, Sn 4:3, verses 1, 7 and 8, where I render *upeti/upaya* as ‘approach’. No English word can give all that is implied with these words. So I chose to give the root meaning simply. One gets some ideas of the meaning in Nidāna- and Khandha Saṃyutta, see especially the Kaccāyanagotta Sutta, SN 12:15.

- 13 *Uddhamsarā*: lit. “beyond the flow”. This means “after death”. Cf. Pañcattaya Sutta, MN 102/ii,232: *Uddhamsarā āsattiṃ yeva abhivādenti iti pecca bhavissāmā ... ti*, “Beyond the flow it is only further attachment that they proclaim ‘we shall become like this after passing away’”—as the annihilationists criticize the eternalists.
- 14 *Atisitvā*: occurs in AN 3:38: *attānaṃ yeva atisitvā* = “passing beyond oneself or overlooking oneself”.
- 15 *Tath’addasa*: *tath’* stands for *tathā* not *tatha*, since a conjunction is needed here.
- 16 Taking both *kappaṃ* and *saṅkhaṃ* as future passive participles. *Saṅkhaṃ* = *saṅkhyāṃ* = *saṅkheyyāṃ* (similarly *kappaṃ* < *kappyaṃ* < *kalpyāṃ*, we may assume).
- 17 The Niddesa takes this as “not enjoying peace” (we might include Dhamma). This is supported by Sāriputtatheragāthā, Thag 17:2: *Upasanto uparato mantabhānī anuddhato...* (Also Theragāthā v. 2)
- 18 See note 9 to Kalahavivāda Sutta, Sn 4:11, verse 13. “Deep thinker” is for *manta*.
- 19 *Ussadaṃ*: Here it is singular, and in this context it is tempting to derive it from the root *sand* (‘to flow’). Compare note 2 to *Duṭṭhaṭṭhaka Sutta*, Sn 4:3, verse 4.
- 20 Reading *parissayaṃ vinayaṃ*. Here I take *parissaya* to mean the little disturbances that has to be overcome before engaging in discussion. It does not here qualify *dhamma*. Dispelling *dangers* belong to the *pātimokkha* “binding principles” as described below. Compare with Sāriputta Sutta, Sn 4:16, verse 6.

- 21 Cf. Cetanā Sutta of the Nidāna Saṃyutta (SN 12:38/ii,65):
*yañca kho ... ceteti yañca pakappeti yañca anuseti, ārammanam
 etaṃ hoti viññāṇassa ṭhitiyā.*
- 22 Reading *samīhāmi* with Niddesa instead of *sahissāmi*.
- 23 Reading *Nibbānaṃ padam accutaṃ* with BB at Sn 204 (Vijaya
 Sutta, Sn 1:11, verse 12).
- 24 *Akāmaṃ*, metrically for *akāmā* (“With no choice in the mat-
 ter.”—Paṭimokkha, Saṅghādisesa).
- 25 *Ādānasatte* I take to stand for *ādānasattā ti* (Perhaps via Prakrit
 form *ādānasattā yi* (= *ādānassattā ti*). It may also be noted that
 collective nouns like *pajā* (people) often take plural.)
- 26 *Jātikhayantadassī: anta* (‘end’) is sometimes used to rein-
 force the meaning: *khaya + anta* = “the utter destruction”.
 Cf. *Mūlapariyāya Sutta, MN 1: ... pariññātantaṃ Tathāgatassa*,
 “it has been understood to the very end by the Tathāgata”,
 which contrasts with: *pariññātaṃ tassa*, “it has been fully
 understood by him”, said of the Arahāt.
- 27 *Vācāpariyantaṃ vadanti*: lit. “Speak the very last word”.
Pariyanta = *anta* (‘end’). Any word a *puṭhujjana* might try to
 describe him with will fail to apply to him. Cf. *Duṭṭhaṭṭhaka*
 (Sn 4:3, verse 8) and *Purābheda* (Sn 4:10, verse 12).
- 28 Reading *va* instead of *sa*.
- 29 *Saññakkharasaññanissitāni*: Here *saññā*, which occurs twice in
 one compound, is translated first as ‘labels’ (*akkha*), then as
 ‘terms’ (*anissitāni*). (See *Aggañña Sutta, DN 27/iii.80f*—origin
 of the four castes, etc.)



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Thursday, October 14, 2010

Meetings with a Remarkable Monk

Meetings with a Remarkable Monk



Bhante Nanadipa

In Sri Lanka

This year marks the 35th anniversary of my ordination as a Buddhist monk in Sri Lanka. One wish that I had while on this visit was to reconnect with, if only briefly with **The Venerable Nanadipa**. Bhante Nanadipa is of Danish origin but has been living, studying the Dhamma and practicing meditation as a Buddhist monk here since 1968. He took Upasampada ordination at the famous Polgasduwa or Island Hermitage in 1969. I had first heard about him and met with him in 1975, in the first year of my 'pabbaja' or novice ordination. He was living at the time in a remote kuti near the scrub jungle village of Bundala on the south coast. The name of the kuti was in fact, Bundala kuti. I spent a few days visiting him and having inspiring Dhamma discussions with him. He had a vast knowledge of the Pali suttas and could articulate on some Dhamma topics and meditation about which I wished clarification. We also shared an interest in practicing Yoga, especially the headstand as it helped the body/mind in the process of meditation. He said that he stood on his head for over thirty minutes a day.

To get a better idea of what motivated Ven. Nanadipa to live in this remote place it is worthwhile to learn of the prior inhabitants of this famous kuti. It could be called the 'kuti of death'. Not a inspiring name for people with strong craving and attachment to Self, but for meditating monks with an ascetic bent, it is challenging. The most famous of the prior occupants of Bundala kuti was an English monk named, Nanavira. He died in this kuti in 1965 apparently by suffocating himself with a plastic bag. It was said he committed suicide because he had been suffering for a long time from an incurable (it seems) gastric ailment. The only way he could get any relief from the pain was to indulge in certain fantasies unbecoming of an ordained bhikkhu. So he felt that there was only two alternatives open to him: either to disrobe as a bhikkhu and return to a layman status, or to end his physical life. He believed that physical death was preferable to 'Bhikkhu death' (disrobing) and continuing to suffer. He believed in rebirth so he knew that he would be reborn. It was assumed by some of his close friends (through letter correspondence) that he had already attained the level of 'Stream Entry'. Theoretically, having reached this first stage of Enlightenment would have the effect of mitigating or partially justifying his seemingly contradictory action of taking his own life. There was a lot of subsequent debate on this issue as to whether someone who had attained Stream Entry would be capable, ethically speaking, in taking even their own life. Would it not be a breach of the first precept, not to kill, something a Sotapanna would supposedly be incapable of?

Ven. Nanadipa was quite interested in studying the letters and notes on Dhamma which Nanavira had left behind in his kuti and later made into a book called, **Clearing the Path**. In these letters to friends he had discussed his dilemma. However at these first meetings with Ven. Nanadipa we did not discuss this topic. It was beyond my understanding at the time to bring up the subject and he did not volunteer to bring it up himself. Ven. Nanadipa did have a vast knowledge of the Pali suttas even at this relatively early stage of his bhikkhu life. His main interest was to integrate his understanding of the Buddhas' instructions with the correct and diligent practice of meditation. He was single mindedly bent on pursuing the life of a reclusive 'hermit' monk following the outline and details of the Dhamma-Vinaya of the Buddha. It was his dedication to earnest study and practice, not wasting time on frivolous things, which inspired me in this formative year of my own monk life.

Another of the former western monk inhabitants of Bundala kuti had unmindfully trodden on a poisonous serpent while stepping out of the kuti one night and was promptly fatally bitten. But this had not deterred the courageous hermit, Nanadipa from choosing to live there. It may have in fact encouraged him to challenge whatever remaining fear of death he may still have had. He told me his own personal close encounter with a highly poisonous snake while living in this same kuti. He had already been meditating outside in the full lotus posture and had just reached his limit of bearing up the pain when he felt a serpent slither up onto his legs. The snake proceeded to drape its' long body over Ven. Nanadipas' shoulder to take a nap it seems. Needless to say the great ascetic held his ground motionless and sent 'metta' to his new uninvited friend. After some time the serpent moved harmlessly on, much to Nanadipas' relief. At least the experience helped him sit another thirty minutes bearing up the excruciating pain in the full lotus posture, which he may not have done on his own initiative at the time. This story inspired me to live in a remote cave at Dolukanda, near Kurunegala where I had some similar close encounters with poisonous snakes. These remote forest/jungle abodes provide a good environment to exercise more vigilance/mindfulness and 'contemplation of death' (maranasati), much praised by the Buddha. As it turned out, however, I was not able to match the Venerable Nanadipas' long unyielding resolve in virtually shunning the world of social interactions, teaching, and even very limited contact with other monastics. He was and still is a real 'loner' after 40 years, hell bent on attaining complete Nibbana in this very life. Even after my 30 years of travelling, teaching and living actively with other monastics in monasteries and reaching the age of 62, Bhante Nanadipas' dedication and ascetic way of life still inspires me.

After these few days with Bhante Nanadipa I never personally met with him again until now, 35 years later. Though I had lived in Sri Lanka until 1977 and again from 1980 until 1986 our paths did not cross. He relished near total seclusion and did his best to minimize contact with the outside world, even visits with other monks. When people

found out where he was residing and began to pay him visits he would surreptitiously change his dwelling place. He kept moving to more remote, difficult places to access. I respected his wish for solitude and did not make the effort to seek him out. Anyway I was caught up doing my own thing. But occasionally I would hear from others about where he was living and especially about one near fatal incident that happened to him.

Some years ago he had been living in a remote forest area inhabited by elephants when he directly encountered one. Despite the venerables' radiation of Metta the elephant charged him, knocked him down and stepped on his groin/hip area. Painful to say the least. Unable to walk and with nobody around to see and help him Ven. Nanadipa laid there on the bare ground in scrub jungle for two days in and out of consciousness, until he finally managed to crawl for help. This accident resulted in one leg becoming one inch shorter than the other. But this unfortunate incident did not daunt the ascetics great courage and resolve. He continued living in remote creature infested areas and walking two kilometers each day on alms round-- to this very day.

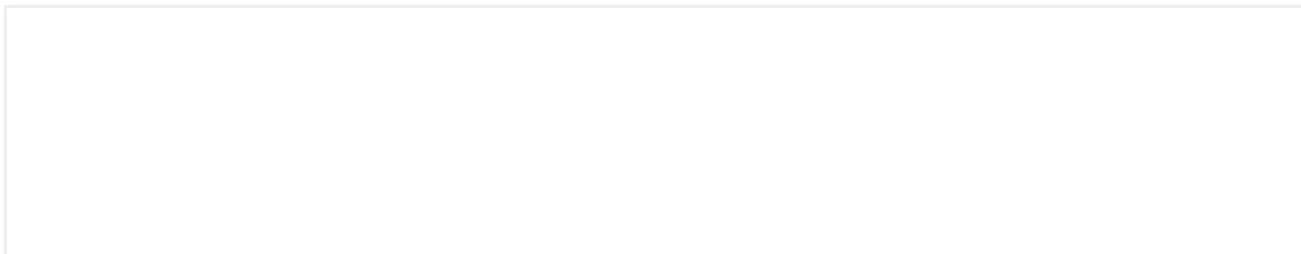
I was very fortunate that I was able to have this brief but memorable reunion with Bhante Nanadipa. Normally he agrees to see visitors for only one week per year. Usually monks spend the traditional three months rainy season 'vassa' period living in one selected place from the full moon day of July to the full moon day in October. But Ven. Nanadipa, ever out for more self imposed discipline, adds on an extra three months, making a total of six months without seeing outside visitors, save people offering him alms food. After this six months solitude he travels a couple hours away to stay in a certain monastery, to tend to any personal needs, see a doctor etc. During this time he allows those wishing to have Dhamma discussions to come meet with him—but keep it to Dhamma please! Through a mutual Sri Lankan friend, a message had been conveyed to him that I was visiting Sri Lanka and requested a chance to meet him, even though it was outside his specified time period. Besides just wishing to see him I had a few Dhamma questions I wanted to pose. Out of compassion, and perhaps remembering our friendly encounters 35 years ago, he kindly agreed to this 'Samananan ca dassanam' (seeing of recluses).

This meeting took place during his normal morning pindapata (alms collecting) routine. He walked two kilometers through the scrub jungle from his cave kuti at the base of a hill, to a designated spot where the village people also had to walk one kilometer. There he sat on a chair covered with the traditional white cloth. The villagers paid their respects to him and offered him some rice gruel to drink. Then they offered him the meal in his alms bowl which he would afterwards carry back to his cave kuti to partake of it in solitude. After he received the alms food in his bowl I came up (with two Sri Lankan monks who had brought me), paid my respects, sat down and had our friendly exchanges and lively Dhamma discussion. I informed him briefly of what I had been doing the last thirty years-- traveling, teaching Dhamma and meditation retreats, helping to run the Bhavana Forest Monastery in the USA. At the end of our discussions I asked for any kalyana mitta (spiritual friend) advice he might have for me. He replied that though what I had been doing for spreading the Dhamma in the world was a good thing. He thought that thirty years of outward service was enough. I had paid my dues, put in my time in that regard. Now I was near the normal retirement age. He advised that I should come back to Sri Lanka and spend my twilight years here meditating in more solitude in order to finish the Dhamma business that was started over 35 years back. Good advice!! Indeed, that is what I have been inwardly longing for over the past few years. This is part of the reason why I have separated myself from active involvement with the Bhavana Forest Monastery in West Virginia, to help facilitate this gradual transition.

There is a saying: "Be careful what you wish for; it might come true".

I then took my leave of great ascetic and departed.

He calmly smiled, slung his alms bowl over one shoulder and slowly headed back down the sandy path through the scrub forest from where he had come.





Villagers paying respects to the great monk



Taking the morning rice gruel



Engaging in a Dhamma discussion







Receiving his alms bowl of food



Returning to the solitude of his kuti

Posted by [bhanterahula](#) at 8:26 PM



10 comments:



elmothecrown October 24, 2010 at 5:46 AM

a remarkable and interesting story. It looks like you have come full circle, and given blessings to mediate in Shri Lanka. thanks for an uplifting and extraordinary story. It gives solace to the trouble souls.

[Reply](#)



Arts for All at ti-ratana penchala October 31, 2010 at 9:31 AM

Dear Venerable sir, it is with great interest to know of your teaching tour and itinerary to visit Malaysia. I read your book 'Form Home to Homelessness' my very first autobiography of a Monk.

Later I met another fellow Buddhist who showed me your book. Now, there must be a connection somewhere and I really hope to host your visit in Kuala Lumpur. I support Chief Venerable Dhammananda in Kuala Lumpur in one of his community centres. My husband and I organised public Dhamma talks to propagate the dhamma teachings. The community centre I oversee now is called Ti-Ratana Community Centre Penchala and the website is WWW.Ti-Ratana.penchala.com.my. I look forward to a favourable reply from Bhante.

[Reply](#)



galileo November 4, 2010 at 10:31 PM

Bhante, thank you very much for referring me to this site. Its hugely inspiring. We too met Ven Nyanadipa early this year but didn't know all what you had learnt about his experiences and his own remarkable journey. I am also presently reflecting on my own good kamma, because more than fifteen years ago when I read 'One Nights Shelter' for the first time, and in my many subsequent readings of parts of the book I had always made a silent wish that I would get an opportunity to meet and learn the dhamma from you. And your last line, 'Be careful what you wish for; it might come true' - ominously rings true!. With much metta. Tara

[Reply](#)



Piyadhammo November 21, 2010 at 4:18 PM

That's a great report, Venerable! Ven. Nanadipa must be the most impressive western monk now. What were the Dhamma questions you were discussing with him? I've always wanted to learn a bit more about his approach. All I have ever seen of him in print where his very scholarly annotations to the Buddhist Monastic Code...

[Reply](#)



Terasi November 25, 2010 at 5:29 PM

I remember about the kuti resided by the suicide monk mentioned in your book. I am very curious because I sympathise with euthanasia for medical reason. There should be a line where beyond it living becomes unbearable (like, being in constant pain every second, or having all senses disabled except for the mind), and I am tempted to think that seeking release is actually a metta to self. Of course that line is relative and subjective and that's where it's easy to slip. Anyway, I just read this thread about suicide by bhikkhus:

Suicide by Ariyan Disciples from Ajahn Brahm's Notes on Vinaya:

The offence of parajika is for killing another human being; the Samantapasadika categorically states that there is no parajika for the bhikkhu who kills himself or has some obliging fellow kill on request.

28

However, such an action, suicide, is an offence of dukkata according to the Vinitavattu, but, according to the Samantapasadika, when done for the appropriate reasons suicide is no offence at all. The Samantapasadika gives two examples:

- A bhikkhu is chronically sick with little sign of recovery and he wishes to end his own life so that he will no longer be a burden on the bhikkhus who are nursing him – in this case suicide is appropriate.
- A bhikkhu who is enlightened already becomes gravely ill with a painful disease from which he suspects he will not recover. As the disease is burdensome to him and he has nothing further to do, he thinks to end his life – in this case also suicide is appropriate¹⁶.

Source: http://www.what-buddha-taught.net/Books7/Ajahn_Brahmavamso_Vinaya_Notes.pdf

Kevin

The page is on <http://www.dhammadownload.com/viewtopic.php?f=13&t=6397>

[Reply](#)



Nyanasuci December 13, 2010 at 3:40 AM

Dear Bhante, I like to contact you regarding Ven. Nanadipa. Could you please email to me: pathpress-at-gmail.com. Thank you!

[Reply](#)



Nishanthi de January 4, 2011 at 11:38 PM

Dear Bhante, Some time back, you had a meditation programme at Pagoda Meditation Centre, Sri Lanka. Please let me know if you happen to conduct such programmes again in Sri Lanka. My email: nish.ndes616@gmail.com

[Reply](#)



Ayu February 4, 2011 at 10:08 PM

A very inspiring story...thank you for posting this.

[Reply](#)



Tharpa February 9, 2014 at 7:13 AM

Interesting. I heard a slightly different account of the elephant incident in Sri Lanka several months after it happened, while Ven. Nanadipa was still recovering. The German Samanera Mahathera, Ven. Hidesi, told me that the elephant was an adolescent, and playfully reared up and then came down on Ven. Nanadipa's hip area. So in your account, it was intentional, in the older account I heard, it was accidental. I wonder which is more accurate.

Kevin, Ven. Brahm was completely, one might say parajikally, wrong on this. In each instance of a monk killing himself in the Tipitika, it was only when the pain was interfering with his meditation that the monk killed himself. The Buddha also said that the villagers were wrong for providing the monk with a knife. In modern times, pain control is much more advanced, so there is also very little need for monks to kill themselves because pain was disturbing their meditation.

To think that the Buddha's noble teachings are fully compatible with modern liberalism is a fatal mistake.

The Venerable Mettavihari, Mahathera, a Danish monk living in Sri Lanka, says that Nanavira's suicide was very demeritorious. I had also heard that Nanavira's gastric ailment was due to repeated reinfection by worms. If this is true, he could have simply relocated to a country or a place where this was not a danger. There are many options he could have pursued without resorting to the extreme of ultimate self-mortification.

[Reply](#)



unkysonny January 7, 2015 at 3:48 PM

I was fortunate to meet Ven. Nanadipa in Thailand in 1978, a year I spent there as I contemplated becoming a monk. He was by far the most impressive western monk I encountered. In talking with him I felt I had to be on my best behavior; no small talk or idle curiosity. A very learned man and dedicated, solitary practitioner, I have often wondered what became of him. Sorry to hear about the elephant encounter. If you should meet him again, please express my gratitude for his tolerance and kindness in answering my foolish questions.

Richard E.

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